

A  
PLAINE AND  
FAMILIAR EXPO-  
SITION OF THE  
Fifteenth, Sixteenth, and Se-  
uenteenth Chapters of  
the Proverbs of  
*Salomon.*



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ОБЩАЯ ИТАЛИЯ

ИТАЛИЯ



TO THE RIGHT VVOR-  
shipfull our approoued good friend

ERASMVS DRIDEN Esquire :

Grace and peace be  
*multiplied.*



I'R, hauing had long ex-  
perience of your Christian  
and constant loue and fa-  
uour, as also of your wil-  
lingnes to read our bookes,  
and your godly wisdom to  
iudge and discern of all  
that you read: we are bold  
to offer vnto your worship this testimonie of our vn-  
fained thankfulnessse, and to craue your fauourable  
patronage for the same.

Our former writings comming only as strangers,  
yet alwaies found all good and kinde entertainment  
at your hands. Therefore we cannot doubt but that  
this present treatise shall be welcome and well accep-  
ted; not only for that it is like to the former for mat-

THE EPISTLE DEDICATORY.

ter and manner, but also because it shelters it selfe  
under your name, and in speciall manner craveth  
our countenance. And thus beseeching almightie  
God to blesse and prosper the faithfull indeuours of all  
that truly seeke the peace and welfare of his Church,  
and daily more and more to multiplie his gracious  
mercies upon your selfe, your godliwife, and  
hopefull familie, wee humbly  
take our leave,

Yours in the Lord

to be commanded,

John Dod, Robert Cleaver.



## TO THE READER.



His briefe and summary collection of all the doctrines of the 9, 10, 11, 12, 13, 14, 15, 16, and 17. Chapters of the Prouerbs, which was intended for priuate vse, I haue thought good (with the Authors consent) to prehx vnto this booke as that which (I hope) may be vsfull for many: for by this direction, those that cannot read all, may make choice of that which most concernes them; and those that haue read all, may more easilie finde that againe which most contentes them. The reason why some verses with the doctrines are omitted, is because they haue beene handled before.

### *Abriefe Recapitulation of all the Doctrines of Mr. Cleauers bookes on the PROVERES.*

#### CHAPTER IX.

##### Verſe 1. Doctrine 1.

**A** True wiſdome is contained in the holy word of God.  
Doct. 2. It belongeth onely to Chriſt both to build and  
beautifie the Church.  
Doct. 3. The beſt way for good ſaferie is to become a  
ſanctiſed Chriſtian.

Verſe



## A brieft summe of the Doctrines

### Verse II.

Doct. 1. *The best cheere is that which is made for the soule in Gods house.*

Doct. 2. *It is not the wit of man, but the wisdome of God that doth make the word comfortable.*

Doct. 3. *Gods fauour and grace is alwaies ready to bee found when it is faith fully sought.*

### Verse III.

Doct. 1. *They that will come to saluation, must be brought to it by the ministerie.*

Doct. 2. *Christ Iesus hath appointed the preaching of the Gospell to be most publike, that all might be instructed by it.*

### Verse IV.

Doct. *Ignorance should not hinder vs from hearing the word, but invite vs to it.*

### Verse V.

Doct. *It concerneth vs duly to embrace the mercies of God when he doth offer them vnto vs.*

### Verse VI.

Doct. *When we begin to cleaue to God and good men, wee must fear with break of alliance with wicked men.*

### Verse VII.

Doct. *The most faithfull Ministers are commonly exposed to greatest reproches.*

### Verse VIII.

Doct. *Christian counsel is not to bee offered to an obstinate sinner.*

### Verse IX.

Doct. 1. *The best men must be admonished.*

Doct. 2. *It is a rote of a man that is truly religious, to increase in grace and understanding.*

### Verse X.

Doct. 1. *No man can be truly wise before he be unfainedly religious.*

Doct. 2. *Sound knowledge is the mother of true deuotion.*

contained in this Booke.

Verse XI. XII.

Doct. 1. Grace prolongeth mens daies on earth.

Doct. 2. Christians are most provident to procure their owne good prosperitie.

Doct. 3. The wicked are most their owne foes.

Verse XIII.

Doct. 1. It is not a sure note of a good cause to bee set forth with many words.

Doct. 2. So farre as any man giues himselfe to be an agent for sinne, so farre he bewraileth his owne ignorance.

Verse XIV.

Doct. 1. Great men without grace are as much subiect to sinne and follie as poore men.

Doct. 2. Great meetings are seldome without the companie of subtiltise and Satan.

Verse XV.

Doct. So soone as any one begins to seeke God, the diuell and diuellish men will be ready to turne him out of the way.

Verse XVI.

Doct. Ignorant persons that regard not knowledge, are the firstest prey for deceiuers.

Verse XVII.

Doct. Those things that be most unlawfull, doe best satisfie the humours of vnregenerate men.

Verse XVIII.

Doct. As every sinne is more delighisfull, so it is more dangerous and deceitfull.

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CHAPTER X.

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Verse I.

Doct. **T**HE comfort or sorrow of parents standeth much in the behaviour of their children.

## A brieſe ſumme of the Doctrines

### Verſe II.

Doct. 1. No worldling is any thing the better for his wealth.

Doct. 2. The good-eſſe of a Chriſtian will worke him that happineſſe, which no outward goods could euer procure.

### Verſe III.

Doct. Poore Chriſtians are in better eſtate than wealthy wicked men, euen in outward reſpects.

### Verſe IV.

Doct. 1. Faſſe dealing rather hurte th than helpeth them that uſe it.

Doct. 2. They great's helpe their owne eſtate, that are painfull and faithfull in their calling.

### Verſe V.

Doct. Uſe is to be made of good opportunitie.

### Verſe VI.

Doct. 1. The greateſt reward that God giveth his ſervants in this life is to bleſſe them.

Doct. 2. When God entereth into iudgement with wicked men, he will cure the plague ſo to manifeſt their finnes, that they will not be able to denie them.

### Verſe VII.

Doct. The credit of good men will grow, and the reputation of ſinners will be turned into ſhame.

### Verſe VIII.

Doct. We ought to be ſubſtable to the will of God, without reſiſting or garmſying.

### Verſe IX.

Doct. All ſound ſcience and bolaneſſe proceedeth from ſincerity of heart, and integritie of life.

### Verſe X.

Doct. It is not ſafe to uſe any member or geſture, though neuer ſo cloſely, to commit ſinne.

### Verſe XI.

Doct. A good man is neuer barren of good ſpeeches.

### Verſe XII.

Doct. 1. Not actions and ſpeeches, but all affections of the heart

conained in this Booke.

are the cause of debate.

Doct. 2. Christian loue canſeth men to bee mercifull to the ſoules and names of their brethren.

Verſe XIV.

Doct. 1. It is not enough to bring the eare to heare holy inſtructions, but the heart muſt alſo rectifie and keepe them.

Doct. 2. The tongues of ungodly men are alwayes pernicious and hurtfull.

Verſe XV.

Doct. The extremitie of every eſtate is dangerous and no eſtate ſafe without grace.

Verſe XVI.

Doct. Riches are either profitable or hurtfull, according to the owners uſage of them.

Verſe XVIII.

Doct. 1. The Lord hateth aſſembliers in deteſtation.

Doct. 2. It is a ſigne of a miſerly perſon, to haue a bitter, railing, and ſlandrous tongue.

Verſe XIX.

Doct. The multiplying of words doth make a bad cauſe rather wiſe than better.

Verſe XX.

Doct. 1. The beſt wealth of a Chriſtian is laid up in his heart, and diſturbed with his lips.

Doct. 2. Wicked men haue nothing of worth within them.

Verſe XXI.

Doct. It is the note of a ſanctified man, to uſe his knowledge and other good gifts for the benefit of his brethren.

Verſe XXII.

Doct. A comfortable eſtate in this world is the bleſſing of God.

Verſe XXIII.

Doct. Sinne is the delight of ſinners, and grace of good men.

Verſe XXIV.

Doct. 1. Whatſoener is contrarie to the affection of the wicked, they may expect to be plagued withall.

Doct. 2. The beſt way to haue our wiſhs ſatisfied, is to be godly.



## A brieve summe of the Doctrines

Verse XXV.

Doct. The estate of the godly is more certain than wicked mens.

Verse XXVI.

Doct. He that imployeth in any service unworthy and carelesse persons, shall bring sorrow and mortification on himselfe.

Verse XXVIII.

Doct. 1. They which depend on God in their afflictions, shall in due season be deliuered.

Doct. 2. Ungodly men deceiue themselves with a deceitfull expectation of happinesse.

Verse XXXI.

Doct. They that are most venturous to sinne, shall bee most frighted with punishments.

Verse XXXII.

Doct. It is a point of godly wisdom, for a man to speake as his words may be accepted for his best aduantage.

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## CHAPTER XI.

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Verse I. Doct. I.

**A**L instruments and meares of falsehood are hatefull vnto God.

Doct. 2. God respects that iustice which is performed vnto men.

Verse II.

Doct. 1. Pride is a forerunner of shame.

Doct. 2. Every humble man is a wise man.

Verse III.

Doct. 1. Every godly man hath a faithfull counsellor in his owne brest.

Doct. 2. Sinners are the greatest workers of their owne woe.

Verse V.

Doct. Godly men haue a bulwark giuen them to walke in the Law of God.

Verse

contained in this Booke,

Verse VII.

Doct. The confidence of ungodly men is disappointed at their greatest need.

Verse VIII.

Doct. 1. The affliction of good men are not perpetuall.

Doct. 2. When Gods mercy beginneth to raise the godly out of trouble, his iustice is ready to cast the wicked into miserie.

Verse IX.

Doct. 1. Ungodly men are neuer more mischieuous, than when they put on the vizard of godlinesse.

Doct. 2. The knowledge of the godly is a defensiu armour against the deadly tongues of the wicked.

Verse X.

Doct. 1. Good men haue not only Gods hand to giue them good things, but godly mens hearts to be iustfull for them.

Doct. 2. Godly men are the chiefe inhabituants, where soeuer they dwell.

Verse XI.

Doct. A godly man (where soeuer he be) will be doing of good.

Verse XII.

Doct. The most contemptible persons are the greatest contempters of others.

Verse XIII.

Doct. A slanderous tongue wil bee as ready to defame them whom it speaketh vnto, as whom it speaketh against.

Verse XIV.

Doct. Nothing is more necessarie for any state, than good counsell.

Verse XV.

Doct. A rash suretie doth seldome liue in peace.

Verse XVI.

Doct. They which haue grace, shall neuer want honour.

Verse XVII.

Doct. 1. Enery mans dealing with others shall redound to himselfe.

Doct. 2. They are the best husbands, which best provide for the good of their owne persons.

Verse

## A bricfe summe of the Doctrines

### Verse XVIII.

Doct. 1. *Ungodly men shall finde their sinnes more hurtfull than they looked for.*

Doct. 2. *God is a sure paymaster to euery one that laboureth faithfully in his seruice.*

### Verse XIX.

Doct. 1. *The Lord hath not only appointed a certaine reward, but a pretious for his seruants.*

Doct. 2. *The more violent wicked men are in their sinnes, the nearer they draw to destruction.*

### Verse XX.

Doct. 1. *Whinsauer is giuen to forwardnesse, is wholly void of sprightnesse.*

Doct. 2. *The love of God is not according to mens wealth, but according to their hearts and behauiour.*

### Verse XXI.

Doct. 1. *The plotting and combining of the wicked is of no force for their preservation.*

Doct. 2. *The best way for any man to doe his children good, is to be good himselfe.*

### Verse XXII.

Doct. 1. *God maketh no more account of sinful people than of beaue beasts.*

Doct. 2. *Neither beautie nor other outward gifts, do any good to the hauiers that are destitute of wisdom.*

### Verse XXIII.

Doct. *Godly men are most desirous to please God, and God doth graciously accept of their desires.*

### Verse XXIV.

Doct. *True liberalitie is a furtherance to mens estate.*

### Verse XXV.

Doct. *He that expecteth comfort for sound exercise, must apply his soule to well-doing.*

### Verse XXVI.

Doct. 1. *They are after a sort publike enemies to the Country, that procure or seeke for a dearth.*

Doct.

contained in this Booke.

Doct. 2. It is a grievous plague to bee pursued lustily with the enueries of the people.

Verse XXVII.

Doct. He that uprightly seeketh to benefit many, taketh the best way to winne the hearts of the people.

Verse XXVIII.

Doct. Though the states of many wicked men seeme to bee the stronger, yet the states of all godly men proue to be the surer.

Verse XXIX.

Doct. He that would not hurt himselfe, let him not disorder his familie and domestick affaires.

Verse XXX.

Doct. 1. Of all people, none doe so much good as the godly.

Doct. 2. It is the note of a wise man, to shew mercie to his enemies.

Verse XXXI.

Doct. 1. The best must take for stripes if they will take liberty to sinne.

Doct. 2. Every wicked mans state is worse than any godly mans can be.

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CHAPTER XII.

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Verse I. Doctrine 1.

GOOD desires may be tried by our affection to the meanes.

Doct. 2. They that refuse Christian knowledge, are no better than if they had no manner of knowledge.

Verse II.

Doct. A man can no way be made so happy, as by being in Gods favour.

Verse III.

Do 3. They shall misse of their expectation, that hope to succour themselves by sinning.

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Verse



## A brieft summe of the Doctrines

Verse IV.

Doct. No outward thing in the world is better than a good wife.

Verse V.

Doct. The godly differ from the wicked as much in heart as in life.

Verse VI.

Doct. 1. Violent men mix their crueltie with craftinesse.

Doct. 2. It is a note of a good man, to haue his good word ready for them that be oppressed.

Verse VII.

Doct. They that will not keepe themselves from wickednesse, cannot keepe themselves from desolation.

Verse VIII.

Doct. The upright and wise shall not be destitute of honour.

Verse IX.

Doct. They deale with best discretion, that yeeld themselves to a low estate when God calleth them therunto.

Verse X.

Doct. 1. Mercy to be shewed to unreasonable creatures.

Doct. 2. Sinfull mens fauour commonly tend to hurt.

Verse XI.

Doct. 1. Husbandry is a commendable vocation.

Doct. 2. The idle shall neuer want example nor companie in it.

Doct. 3. Every idle person is foolish.

Verse XII.

Doct. 1. It is the proper tie of sinners, one to relie upon another.

Doct. 2. There is no danger to the fauourfull.

Verse XIV.

Doct. A good tongue is a good helper in troubles.

Verse XV.

Doct. The worse any is or doth, the lesse he seeth it.

Verse XVI.

Doct. Angry persons be tray follic.

Verse XVII.

Doct. 1. They that vse not their tongues to speake truth in private, can hardly be brought to deale truly in publike.

Doct.

contained in this Booke. \*

Doct. 2. True words are no more of a faithfull man, vntlesse they be uttered in due manner, and plaine meaning.

Verse XVIII.

Doct. No weapon is more hurtfull than a wicked tongue.

Verse XIX.

Doct. Only true men are constant in their words.

Verse XX.

Doct. 1. Craftie persons shall feelee the smart of their subtile practises.

Doct. 2. wholesome counsell is comfortable to them that giue it as well as profitable to them that take it.

Verse XXI.

Doct. Though God afflict the godly as well as the godlesse, yet it is done in a farre different manner.

Verse XXII.

Doct. 1. Euery liar is a loathsome person.

Doct. 2. That truth which is acceptable vnto God, consisteth both in speaking and doing.

Verse XXIII.

Doct. It is not good for any man to speake as much and as often as he can, but as much and as often as he ought.

Verse XXIV.

Doct. They that are laborious and faithfull in meane places, doe take the way to rise to an higher degree.

Verse XXV.

Doct. Immoderate griefe doth turne to great hurt and annoyance.

Verse XXVI.

Doct. Grace maketh good men to bee the most worthy persons.

Verse XXVII.

Doct. 1. Euill meanes of getting may bring goods to mens hands but not to their vse.

Doct. 2. Wealth well gotten by good men is great in value, whatsoeuer it be in quantitie.

A briefe summe of the Doctrines

CHAPTER XIII.

Verſe I. Doct. 1.

**T**HE wholesome precept of parents are not to be might ſet by.  
Doct. 2. They that might deſerve them, can worſt endure  
reproofes.

Verſe III.

Doct. The ſafetie and happineſſe of their whole life dependeth up-  
on the well ordering of the tongue.

Verſe IV.

Doct. None more couſious than the ſlothfull.

Verſe V.

Doct. 1. True righteouſneſſe conſiſts not only in forbearing, but  
in hating of euill.

Doct. 2. He that nourſheth in his heart, and expreſſeth in his  
life rotten affections, is farre from true honour.

Verſe VII.

Doct. It is a ſinne for men to make their eſtate better or worſe  
than they know it to be.

Verſe VIII.

Doct. 1. Life is more pretious than wealth.

Doct. 2. As the life of rich men is more ſerued than poore mens,  
ſo is the ſtate of poore men leſſe impugned than rich mens.

Verſe IX.

Doct. Only good men enioy a comfortable eſtate.

Verſe X.

Doct. 1. So farre as any man is contentious, he is proud.

Doct. 2. The more diſcreet any is, the more peacable.

Verſe XII.

Doct. As hope is neuer concerned without comfort, ſo is it ſel-  
dome troubled without ſorrow.

Verſe

contained in this Booke.

Verse XIII.

Doct. 1. No Sine is more dangerous than the contempt of Gods  
xxxv.

Doct. 2. There are glorious afflictions to the word and wor-  
ship of God are the only comfort for it.

Verse XIV.

Doct. Since Satans haue to catch men vnto perdition.

Verse XV.

Doct. 1. So far e as any is religious, he is sure to prosper.

Doct. 2. Ungodly mens lines are full of vexation.

Verse XVI.

Doct. He only dealeth well both for his comfort and credit, that  
groundeth his affaires on certaintie, and not on likelihoods.

Verse XVII.

Doct. Hee that prospereth himselfe, let him deale faithfully  
when others put him in trust.

Verse XVIII.

Doct. They only are prouident for their estate and credit, which  
are carefull to get grace for their soules.

Verse XIX.

Doct. Nothing is more offensive vnto wicked men than to bee  
brought to goodnesse.

Verse XX.

Doct. Much good or hurt comes by companie.

Verse XXI.

Doct. Sinfull men liue in perpetuall perill of destruction.

Verse XXII.

Doct. 1. They best provide for their posteritie, that enrich them-  
selves with grace.

Doct. 2. That which the wicked get, the goodly often enjoy.

Verse XXIII.

Doct. A litle with good husbandry is better than a great por-  
tion with vnriftnesse.

Verse XXIV.

Doct. They are best parents, which shew loue to their children  
without fondnesse.



A brieft summe of the Doctrines.

CHAPTER XIV.

Verse II.

Doct. **T**HE faithfulness or falshood of the heart may be discerned by the course of the conversation.

Verse III.

Doct. *Proud men haue arrogant and hurtfull tongues.*

Verse VI.

Doct. 1. *They are not capable of any grace, that will not be brought to renounce their sinnes.*

Doct. 2. *Vnderstanding is neither impossible nor difficult to be come by when men haue discretion.*

Verse VIII.

Doct. *So farre is euerie one wise, as he is of godly and Christian conversation.*

Verse IX.

Doct. *Likenesse of manners is a forcible meanes to linke mens affections together.*

Verse X.

Doct. 1. *No grieve is so great as that which lieth upon an afflicted conscience.*

Doct. 2. *Gods people feele their greatest comfort after their bitterest grieffe.*

Verse XIII.

Doct. *The wicked are neuer heartily merry.*

Verse XV.

Doct. *They which are least carefull to learne the truth, are most credulous to hearken to lies.*

Verse XVI.

Doct. *They which are in greatest safetie, are farthest from carnall security.*

Verse

contained in this Booke.

Verse XVIII.

Doct. *A wicked man hath no certaine state in any thing but in shame and miserie.*

Verse XIX.

Doct. *Goalinesse is no cause of contempt.*

Verse XX.

Doct. *The friendship of fleshy men is groundd on mens state, and not on their graces.*

Verse XXI.

Doct. *It is not safe to despise poore Christians in their aduersity.*

Verse XXIII.

Doct. *No mans thriving consists so much in the gainfulnessse of his trade, as in his faithfulnessse and diligence therein.*

Verse XXIV.

Doct. *When the heart of a man is beautified with grace, his outward preeminences are ornaments vnto him.*

Verse XXVIII.

Doct. *That which is good for the state of the Common wealth, is best for the Prince.*

Verse XXX.

Doct. *No man liueth so chierfull a life, as hee that is most mercifully affected.*

Verse XXXI.

Doct. *All the wrong that is done to the poore, the Lord taketh it as done to himselfe.*

Verse XXXII.

Doct. 1. *When godlesse men stand in most need of helpe and comfort, they shall be most of all pressed with plagues and terrors.*

Doct. 2. *No danger or death can take away the comfort of godly men.*

Verse XXXIII.

Doct. *Grace must haue intertainment in the heart.*

Verse XXXV.

Doct. *The honest and verieous behaviour of superiors is the best way to get the fauour of superiors.*

Chapter

A briefe summe of the Doctrines

CHAPTER XV.

Verse I.

Doct. **M**ilde behauiour is the best meanes to procure peace.

Verse III.

Doct. All men are alwayes in Gods presence.

Verse V III.

Doct. Hee that would haue his seruice accepted of God, must first giue himselfe to God.

Verse X.

Doct. The worst men are most unwilling to be taught how to amend their liues.

Verse XII.

Doct. Hee that would not be reputed a wicked person, must not shun good companie, where he may heare of his faults.

Verse XIII.

Doct. It is best both for soule and body to keepe the heart cheerefull.

Verse XIV.

Doct. Grace and ungodlinesse make the greatest difference betwene the persons in whom they seuerally raigne.

Verse XV.

Doct. Euerie mans crosses are burdenous or easie, according to the state of his heart.

Verse XVII.

Doct. There is best cheere where there is best companie.

Verse XVIII.

Doct. Forward men are alwayes troublesome.

Verse XIX.

Doct. Euerie good seruice is hard or easie, according as men will be inclined vnto it.

Verse

contained in this Booke.

Verse XXII.

Doct. *He dealeth best for himselfe, that ordereth his affaires with good advice.*

Verse XXIII.

Doct. *Whosoever applyeth his tongue to doe good therewith, shall haue the greatest benefit by it himselfe.*

Verse XXIV.

Doct. *He that would haue glorie in heauen, must liue after an heauenly manner on earth.*

Verse XXV.

Doct. *The Lord is as well displeased with sinfull thoughts as actions.*

Verse XXVI.

Doct. *That way which the world taketh to be best to provide for themselves and theirs, turneth to be most hurtfull vnto them.*

Verse XXVII.

Doct. *He that would speake well and profitably, must not be too sad in his speeches.*

Verse XXVIII.

Doct. *The Lord hath ordeined the senses of men for the benefite both of soule and body.*

Verse XXIX.

Doct. *The obedient only haue the disposing of their own hearts.*

Verse XXX.

Doct. *No man can haue any goallesse in him, that will not learne to be godly.*

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CHAPTER XVI.

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Verse I.

Doct. **T**HE Lord hath the disposing of euery mans tongue.

Verse II.

Doct. *They are sure to speed well, which doe deale for God, and depend vpon him in their affaires.*



## A brieſe ſumme of the Doctrines

Verſe IV.

Doct. The praife of God is ſet forth by the worſt things.

Verſe V I.

Doct. 1. Salvation is giuen by God, not bought by men.

Doct. 2. The religious in heart will be innocent in life.

Verſe V I I.

Doct. The beſt way to haue mans fauour to doe vs good, is to get Gods fauour.

Verſe I X.

Doct. Men doe purpoſe many things, but God diſpoſeth all things.

Verſe X.

Doct. They that be in great authority, had need be well furniſhed with wiſdome and iuſtice.

Verſe X I I.

Doct. 1. The greater men be, the more grieuous their faults are.

Doct. 2. The goodneſſe and iuſtice of men in authoritie doth beſt uphold their ſtate.

Verſe X I V.

Doct. It is very dangerous to incur the diſpleaſure of great Potentates.

Verſe X V.

Doct. Great account is to be made of the fauour and good countenance of ſuch as are in authoritie.

Verſe X V I I.

Doct. 1. Though godly men doe ſometimes ſlip into ſinnes, yet they walke not in them.

Doct. 2. So much aſſurance haſt heery one of his ſaluation and ſafetie, as hee is carefull to keepe himſelfe innocent and righteous.

Verſe X I X.

Doct. Euery proud man, though neuer ſo mightie, is in worſe caſe than the humble perſon, though neuer ſo poore.

Verſe X X.

Doct. A beleeuing heart maketh an happie man.

Verſe X X I.

Doct. Sound pietie will make a man prosperous.

Verſe X X I I.

Doct. Nothing is more needfull for the body than grace is for the ſoule.

Verſe

contained in this Booke.

Verse XXIV.

Doct. *Nothing is more pleasant and profitable than gracious speeches to godly persons.*

Verse XXVI.

Doct. *Noturbulent man can keepe himselfe from trouble.*

Verse XXVII.

Doct. *A malicious man is alwaies practising of mischief, whether he pretend friendship, or professe enmitie.*

Verse XXVIII.

Doct. *No bands of friendship will hold where make-bates may haue hearing.*

Verse XXIX.

Doct. *It is the propertie of ungodly men to seeke to make others as bad as themselves.*

Verse XXX.

Doct. *A wicked man is most studious and cunning about mischief.*

Verse XXXI.

Doct. *It is a great honour for a man to be both ancient & godly.*

Verse XXXII.

Doct. *It is a point of greater valour to subdue corruptions in ones selfe, than to preuaile against other men.*

Verse XXXIII.

Doct. *Those things which seeme to be most contingent, are directed by the providence of God.*

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CHAPTER XVII.

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Verse II.

Doct. **G**race bringeth men to promotion, and so doth sinne to debasement.

Verse III.

Doct. *No skill, nor power, nor meanes of man are sufficient to deale with the heart.*

Verse IV.

Doct. *It is the propertie of them that doe and speake euill, to be much delighted in hearing of euill.*

Verse V.

Doct. *It is neither lawfull nor safe to be glad at other mens sinnes, especially if they be Gods seruants.*

## A briefe summe of the Doctrines.

### Verse VI.

Doct. 1. *It is a great promotion, to haue a long and large posteritie.*

Doct. 2. *Good parents and progenitors are great ornaments to children.*

### Verse VII.

Doct. 1. *Good words are unfit for bad men to utter.*

Doct. 2. *Euill speeches are most vndeceit in bad mens mouths.*

### Verse VIII.

Doct. *Great gifts winne friendship sooner than a good cause.*

### Verse X.

Doct. *Easie corrections, where grace is, preuaile more than great seueritie doth with gracelesse persons.*

### Verse XI.

Doct. *No wicked man is better, nor shall bee otherwise dealt withall than a rebell.*

### Verse XII.

Doct. *No wilde beast is so sauage and hartfull as a violent and wicked man.*

### Verse XIII.

Doct. *Unthankfulnesse is a great sinne.*

### Verse XIV.

Doct. *So soone as men fall into strife, they make way for troubles.*

### Verse XV.

Doct. 1. *It is a dangerous sinne, to giue allowance to euill men,*

Doct. 2. *It is not safe for a man to lay blame vpon blamelesse persons.*

### Verse XVI.

Doct. *No meanes can make a man wise, that wanteth a good will to heauenly wisdom.*

### Verse XVII.

Doct. *The change of a mans estate causeth no alteration in the affection and behaviour of faithfull friends.*

### Verse XXIV.

Doct. *A gracious heart will shew it selfe in a seemly countenance.*

### Verse XXVI.

Doct. *It is very dangerous to deale hardly with good men for their godly behaviour.*

### Verse XXXIII.

Doct. *It is a point of singular wisdom, to be silent till it be fit to speake.*

FINIS.



# AN EXPOSITION OF THE FIFTEENTH CHAP- TER OF THE PROVERBS.

## CHAPTER XV.

Verse 1. *A soft answer turneth away wrath : but a grievous word stirreth up anger.*



*Soft answer*] Gentle, milde, and peaceable speeches, [*turneth away wrath*] pacifie the indignation of him that is displeased. He speaketh of that which cometh to passe most commonly, though not alwaies: for sometimes men of a forward and seruile disposition are the more violent, by how much they are mildlier dealt

with: and sharpe rebukes preuaile most with such, to tame them with feare, which would not bee intreated with faire perswasions. [*But grievous words*] Bitter, biting, and prouoking speeches [*stirre up wrath*] not only increase it in them in whom before it was kindled, but kindle it in them who before were kindly affected.

Milde behauiour is the best meanes to procure peace. In another place there is another Prouerbe to the same purpose.



Prover. 25. 15. pose, *A Prince is pacified by staying of anger, and a soft tongue breaketh the bones.* This was *Gideons* armour against the rage of the *Ephramites*; and this was *Abigails* armour for her selfe, her husband, and household, when *David*, incensed by *Nabal's* grievous words, was comming with purpose to slay them every mothers childe.

*Reason 1.* First, it is the weapon which God calleth vpon vs in such a case to take vp and vse, and therefore hee worketh safety by it.

2 Secondly, the strongest resistance is by opposition of contraries, as fire is soonest quenched by water; and a soft woole-packet is lesse penetrable at a Canon shot, than a hard stone-wall.

3 Thirdly, it is in the nature of man, and of certaine other creatures, to desist from fiercenesse when they see submission and humble behaviour towards them, which sheweth, that a regard is had of them without contempt.

*Vse 1.* Reproofe of their folly whose stout stomacke can neuer be induced to mitigate anger with meeknesse, but boisterously resist displeasure with fiercenes: & so are they conuincd of inhumanity, which being once offended, are euer implacable, notwithstanding all milde perswasions vsed to satisfie them.

2 4 Consolation to them that delect themselves before God in humility and praier: for if gentle words preuaile so mightily with most men, to appease their anger, of what force shall the submissive supplications of penitent persons be with the Lord, to quench his indignation?

*Verse 2. The tongue of the wise setteth forth good knowledge but the mouth of fooles poureth out folly.*

**T**HE meaning is, that godly prudent men will vtter good matter, and their speeches shall carry a grace and force with them, as being rightly placed, and wisely ordered. And unfull vngodly persons on the other side, either vomit out that which is hurtfull, false, or vaine: or else peruert and abuse that which in it selfe is true and wholesome. See chap. 10. verse 32.

*Verse*

Verse 3. *The eyes of the Lord [are] in every place, beholding the euill and the good.*

**T**HE eyes of the Lord His certaine sight and knowledge. He speaketh of God according to man, attributing eyes vnto him, (which he, being a spirit, hath not) because we see with our eyes, and best know the things which wee see. [*in every place*] wherefoeuer any man is : [*behold*] not only discern and perceiue, but purposely obserue and marke, and that continually, as the forme of the word in that Participle importeth : [*the euill and the good*] all sorts of men, together with their hearts and waies.

All men are alwaies in Gods presence : When they see not *Doct.* him, he eieeth and looketh on them, wherefoeuer they bee, and howfoeuer occupied : as *Dauid* saith, not concerning himselfe only, but every man else in the same manner : *Thou knowest my sitting and my rising : Thou understandest my thought* *Psal. 139.2.3.* *afarre off : Thou compassest my paths and my lying downe, and art accustomed to all my waies.*

First, he hath made mans eyes, and giuerh sight to all, and thereupon the Prophet concludeth, that hee himselfe must needs see every one, and view their thoughts and behaviour alwaies, *Psal. 94.9.* *Reason 1.*

Secondly, if any thing were concealed from him, how should he *2* *lighten things that are hid in darknesse, and make the very counsels of the heart manifest ?* How shall hee *bring every* *Eccles. 12.14.* *work vnto iudgement, with every secret thing, whether it be good or euill ?* How should he passe an equall sentence vpon every cause and person, as becommeth the righteous Iudge of the world, if the knowledge of any thing might be with-holden from him ?

In him wee liue and mooue, and all creatures haue their existence and being, and hee filleth both heauen and earth, and all places with his presence : And whither then can any man possibly with-draw himselfe out of his sight ? *3*

Instruction, to beware of secret sinnes, that the closenesse *Verse 1.*

of the place imbolden vs not to doe ought that wee would be ashamed to haue publikely looked vpon in an open assemblie : becaufe hee which is more to be feared than all the world, beholdeth what we doe : And who shall enioine him to be silent at our sinfull behaiour, that he publiſh it not to all the world ?

- 2 Reproofe of their madneſſe, that hope for euer to auoid the reproach and puniſhment of their finnes, by denying, excuſing, colouring, or cloaking of them : as though, if men giue credit to them that they are innocent, God can bring no euidence to finde them guilty, notwithstanding that hee take them with the manner, and is in place at the deed doing of notable wickedneſſe.

- 3 Conſolation to the godly, that the Lord hath reſpect to the vprightneſſe of their hearts, and the integritie of their liues, in euery worke of holineſſe, righteouſneſſe, or mercy, to render a recompence vnto them.

Verſe 4. *A wholeſome tongue is [as] a tree of life : but the fro wardneſſe thereof is [as] a breach made by the winde.*

**T**HE purpose and drift of this ſentence is, to declare that the courſe and cuſtome of godly mens ſpeeches is both comfortable and profitable to them which know how to make uſe thereof : as was that goodly tree of life in Paradiſe, continually bearing fruit, ſo pleaſant and pretious. On the contrarie ſide, as a blustering winde, which throweth downe trees and houſes, doth much harme : ſo a violent and venomous tongue, cauſing troubles and calamities, is very pernicious and hurtfull. For the former part, ſee Chap. 11. 30. For the latter, looke Chap. 12. 18.

Verſe 5. *A foole deſpiſeth his fathers inſtruction : but he ſon regardeth correction, is prudent.*

**A** Foole] A wicked and vngodly childe : [deſpiſeth] either reſuſeth to heare, or elſe to obey : [his fathers inſtruction] en]



on] that admonition or counsell which his parents or other gouernours giue vnto him : [*but he that regardeth*] submitte himselfe vnto, and is bettered by [*correction*] either in words or deeds, giuen by whomsoever, hauing authoritie ouer him [*is prudent*] sheweth wisdom, and receiueth the fruit of the same. See Chap. 13. 1.

Verse 6. *The house of the righteous hath much treasure : but in the reuennes of the wicked is trouble.*

**T**HE *house of the righteous*] that is, Either euery righteous man hath his house replenished with great store of wealth and substance, or else a lesse quantitie doth as well suffice him, God seeing it to be better and safer for him. And whereas sometimes it falleth out, that godly men haue neither so much as others possesse, nor as themselves desire, and seeme to stand in need of, it groweth from the defect of their godlinesse, for which the Lord correcteth them with some penurie and want, and whereby their hearts faile of that fulnesse of contentment, which more piete and grace would worke in them.

The latter clause of this verse preuenteth an obiection that might be made against the former in this maner : Why should righteousness be commended for making the righteous rich, sithence linne seemeth to make the state of sinners more prosperous than theirs ? To this it is answered, that troubles are intermingled with their wealth and possessions ; as paines and toile in getting, and cares and feares in keeping, and griefe and anger in forgoing of all, or any part of them. See Chap. 10. 22.

Verse 7. *The lips of the wise doe spread abroad knowledge : but the hearts of the foolish, that which is not right.*

**H**E compareth the lips of wise men to the hands of good seedesmen ; who skilfully, and in due manner and measure, at euery steppe, doe scatter the corne into the tilth :



shewing it to be a note of sound vnderstanding, to take oportunitie wheresoeuer it is offered, at home or abroad, to direct their talke to the benefit and edification of the companie. On the contrarie side, the wicked, out of the euill treasure of their hearts, bring forth euill things, vttering vanitie, and errours, and noisome speeches, like those that make it their worke to sow Cockle, and Tares, and Darnell, or other weeds, which are only venomous and hurtfull. In the former part of the sentence, the heart is to bee vnderstood, which ministreth matter to the lips: And in the latter, the lips are also meant, which are the instruments of the heart: as if he should haue said, The lips of the wise, out of that grace which is in the heart, doe spread abroad knowledge, and that which is right: and the heart of the foolish, by the peruerfenesse of the lips, doth spread abroad ignorance, and that which is not right. For the former part, see Chap. 11. 30. For the latter, Chap. 12. 18.

Verse 8. *The Sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable vnto him.*

**T**HE *Sacrifice of the wicked*] Their best workes, euen those which seeme most to fauour of deuotion, and their very prayers themselues [*are abomination to the Lord*] sins which he abhorreth, and for which he will punish them: [*but the prayer of the righteous*] and all other their seruices which they faithfully performe [*are acceptable to him*] wherewith, through Iesus Christ he is well pleased, and for the same will gratiouſlie reward them.

*Doct.*

Hee that would haue his seruice accepted of God, must first giue himselfe to God: Though God be not an acceptor of persons for mens outward condition, yet hee is in regard of their inward graces.

Therefore the Lord had respect vnto *Habel* his offering, because he had respect to *Habel*. And why had hee respect to *Habel*? Because he was his godly faithfull seruant. And Gen. 4. 4. 5. therefore the Lord regarded not *Cains* oblation, because he regarded

regarded not *Cain*. And why did hee not regard *Cain*? Because he was a wicked vnbeleeuing Rebell.

First, his fauour and countenance is alwaies and onely *Reasons*.  
shewed there, where his image appeareth, which is nowhere  
else to bee seene, but in the soules and liues of them that  
dedicate themselves to his worship; and there it is neuer  
failing.

Secondly, the most plausible shewes that wicked men  
make (considering the fallhood of their hearts) are condem-  
ned of him, as workes of the flesh: and the meanest seruices  
that good men doe, in respect of the vprightness of their  
minde, be commended as fruits of the spirit.

Terror for diuers vngodly persons, who haue nothing but  
Sacrifices for the foundation of their hope and comfort. For  
notwithstanding there be neuer so great guiltinelle in their  
conscience, and sinfulness in their conuersation, and both  
continued to their liues end, yet they trust, by vertue of their  
prayers and other good deeds, to pacifie Gods wrath, and e-  
scape his iudgements, and make amends for all their misbe-  
hauour. Doe they deeme that the Lord will be beguiled by  
them, and take rebellion for their ransom? and grievous  
prouocations for a meritorious propitiation? Thinke they  
that he is driuen to such necessitie, that hee must either take  
their seruice, or not be serued at all, as if he had no Saints or  
holy seruants to yeeld glory vnto him? And yet of this sort  
(beside all, or the most part of the Papists) are very many,  
which satisfie themselves with externall words and actions,  
though holy in themselves, if they were religiously exerci-  
sed, yet execrable from them, being hypocritically per-  
uerted.

Incouragement to godly men to pray often, and bee dili-  
gent in euery good dutie, sithence they may be sure of such  
happy successe, and their seruice shall bee so well accepted.

Instruction, to esteeme well of all righteous men, foras-  
much as euery one of them is in so good estimation with  
God. Though they be neuer so poore in the sight of world-  
ly men, yet they are greater in truth than any worldling is:

and

Heb. 11. 38. and such as the Apostle saith, *The world is not worthy of.* They are the fauorites of the most high, hauing at all times ac-  
 cesse vnto him, and hearing of him, and that with delight  
 and good effect. It is no hard matter for them to procure  
 fauour for their friends whom they pray for, and displeasure  
 to their enemies whom they are sometimes compelled to  
 pray against. Howsoeuer it is, *Their prayers preuaile much if  
 they be fervent.*

Jam. 5. 16.

Verse 9. *The way of the wicked is an abomination to the Lord:  
 but he loueth him that followeth righteousness.*

TITUS 11.

**T**HE way of the wicked] The whole course of his life  
 and behauiour: whatsoeuer hee saith, and all that hee  
 doth [*is abomination to the Lord*] is filthy and loathsome in  
 his eyes, prouoking him in anger to plague him. And this  
 is not to bee vnderstood onely of the grosse faults of sin-  
 full men, when they directly transgreiſe the Law of God,  
 but of euery thing else which they take in hand, as long  
 as they walke after the flesh: as labour and trauell; their  
 meat and drinke; their sleepe and necessarie refreshings:  
 though in exercises not vtterly vnlawfull; though in mat-  
 ters that bee meere ciuill; though in actions euery way  
 commendable for others to performe. And heereof the A-  
 postle speaketh, when he saith to Titus, *That so the pure all  
 things are pure; but vnto them that are defiled and unbeleeuing,  
 nothing is pure. but euen their mindes and consciences are defiled.  
 But he loueth him*] esteemeth him, and weth him as his own  
 childe; causeth his heart to feele the comfort of his fauour,  
 and will in due time make it manifest to all the world how  
 deare he is vnto him [*who followeth after righteousness*] which  
 is not cold, or slow, or vnstable in doing of good; but with  
 might and maine strueth constantly to obaine the habit  
 and increase of goodnesse. The word signifieth earnestly to  
 pursue, being a Metaphor taken from the eagernes of wilde  
 beasts, or rauinous fowles, or of any kinde of creatures that  
 liue by the spoile of others, which will run or flie, both  
 fast



fast and farre, rather than bee disappointed of their prey. True it is, that all are not of equall graces, nor any one at all times equally affected to that which is iust and vpright; but none must leaue off endeuour to seeke it. Euery man is to make it his gaine, and to abandon all the impediments which would stay him from it. The sense and meaning of the words will be the better discerned, if that bee supplied which is vnderstood in either part of the sentence, in this manner: The Lord abhorreth the way and person of the wicked, because he followeth iniquitie: but hee loueth the person and way of the godly, because hee followeth righteousness.

God respecteth not men according to their wealth and state, but according to their waies and behaviour. Many wicked men haue great substance and dignitie; and yet nothing that they haue or doe is any whit acceptable to the Lord: And most godly men liue in pouertie, or other afflictions; and yet all of them are precious vnto him. See chap. 11. verse 20. Doct. 2.

Verse 10. *Instruction [is] euill to him that forsaketh the way: [and] he that hateth correction shall die.*

**I**nstruction] Either wholesome doctrine publickly taught, or faithfull admonition priuately giuen: [is euill] not in it selfe, (for the Scripture calleth it *A pearle*, and *Holy thing* in Math. 7. 6. one place, and preferreth it before silver and gold; and the richest gemmes in another) but it so seemeth to him that is not willing to obey it: in whom also it is an occasion of dis-tempered passions, and hardnesse of heart: [to him that forsaketh the way] not to euery one that mistaketh the way, or through infirmities sometimes swaueth from it; but to such a one as either obstinately refuseth to chuse and walke in the right path of saluation, when the knowledge of it is offered vnto him; or wilfully departed from it after that hee hath made some entrance thereunto: And [he that hateth correction] which is imbittered by rebukes, and not bettered by chastisements:



stisements : [*balldie*] is in danger to perish eternally at the last, and to be surprised with some speedie, sudden, shamefull, or cursed death in the meane season : and before that, to haue some heauy iudgement to fall vpon him.

*D<sup>2</sup> 2.*

*Instruction is euill*. The worst men are most vnwilling to be taught how to amend their liues : The sicker their soules are, the more they distaste the Lords medicines : the more beggarly their hearts bee, the lesse they desire the riches of grace : and the greater speed they make towards their destruction, the more offensiuely they take it to bee recalled to the way of saluation. It hath beene shewed in the ninth chapter, and shall be againe in the next verse (*saue one*) of this, that scornors vse to hate them that reprocue them. *Nathan*, and *Gad*, and all that dealt with *Dauid*, found alwaies good successe in speaking vnto him : for it was his praier to God, *Psal. 141. 5.* that *the righteous might smite him with rebukes*. But *Elinah* and *Micajah*, and such as had to doe with *Ahab*, had an angrie countenance, and hard speeches from him : for he professed that he tooke them for his enemies.

*Reason. 1.*

First, they are void of sound iudgement, and senselesse of their owne miserable estate, and therefore thinke all instructions needlesse ; as a phreneticke patient, or one past feeling of paine, doth see no cause of taking phyticke.

2. Secondly, they are void of Christian loue, and giuen to vncharitable iudging, and therefore interpret all that is spoken to them in the worst sense, and impute it to the malice of him that reprocueth them ; as though euery admonition were giuen as a sentence of condemnation.

Thirdly, they are void of humilitie, and haue themselves in high admiration, and therefore take it for a great disgrace to be told their dutie, as though they were ignorant ; and especially to bee rebuked for their faults as if they were offenders.

*Reas. 2.*

*Instruction*, that wee proceed on with due care and constancie in the way of faith and holy obedience, not suffering sinfulness to make a breach in our hearts and behauiours : for they that returne backe to that which is euill, and fall away from

from that which is good, of all men will like worst continually of them that are the best ; and of all speeches will least relish those which are the most sauourie and wholesome.

Consolation to them that desire instruction , and learne wisdom from it, and disdain not correction, but bee reformed by it. This part of the sentence cleereth them from the guiltinesse of contempt : They refuse not to walke in the way of God : and the next secureth them from the punishment of death ; They haue not correction in detestation.

*He that hateth correction* Contempt of rebukes and instruction is a fore-runner of some grievous plagues to follow : Heereof the Holy Ghost speaketh at large in the first chapter : and there the point will more fully appeare.

Verse 11. *The graue and destruction are before the Lord: how much more the hearts of the sonnes of men?*

**T**HE *graue* The darkest places in the ground, or deepest places in the waters, where any dead corpse is, or hath beene couered , and consequently all others as obscure as they, or lower than they, euen to the very center of the earth : [*and destruction*] the place and state of the damned spirits : [*are before the Lord*] hee seeth both how the bodies consume, and how the soules suffer, and what be the thoughts of them that sustaine such infernall torments : [*how much more the hearts*] the counsels, and purposes, and discourses, and motions of all the faculties of the soules : [*of the sonnes of men*] of euery one in euery age that is descended from the race of mankind, so long as he liueth on earth. Yet is not this an argument from impuritie, in respect of God, as though it were easie for him to behold some thoughts, and hard to find out others : (for all are equally comprehended of him) but in regard of men, which with greater difficultie attaine to the knowledge of that whereunto their sense is not able to reach, and with more facilitie discern that which is subiect to their senses : and so according to themselves they conceiue of the Lord.

Now if they apprehend that he doth continually observe and looke vpon things that bee so abtuse and hidden, they may be easily perswaded that hee is not vnacquainted with that which is more conspicuous and apparant.

*Doct.*

There can nothing be kept so close and secret any where, but the Lord doth at all times evidently see it. The third verse of this chapter was to the same purpose: and there the point hath bene spoken too.

Verse 13. *A scorner loueth not him that rebuketh him: neither will he goe vnto the wise.*

**A** *Scorner*] A leaud vngracious person, which obstinately hath giuen ouer himselfe to worke wickednesse, and denieth all that dislike of his waies: [*loueth not him that rebuketh him*] but hateth both the reproouer and the reproofe, the man and his admonition: according as was said before, that *instruction is euill to him that forsaketh the way: (neither will he goe to the wise)* nor be willing that the wise should come to him. He affecteth not the company and societie of them that be godly, because he knoweth that they will looke into his licentious life, and tell him plainly of his inordinate behaviour.

*Doct.*

*He will not goe*] He that would not be reputed a wicked person, must not shunne good companie, where he may heare of his faults. Both *Nathan* and *Gad*, when need required, dealt plainly with *Dauid*, and told him of things that were amiss in him: yet *Dauid* did banish neither *Gad* nor *Nathan*, either from his Court or companie. The Apostle sheweth, that he that hath grace when hee is rebuked and iudged, will not runn out of the assemblie, and be gone; nor exclaime against the Ministers, or meeting; but humble himselfe, and honour the Lord, and giue good testimonie of his seruants.

1. Cor. 14. 25.

*He will (saith he) fall downe on his face, and worship God, and say plainly, that God is in you indeed.*

*Reason 1.*

First, no man liueth so innocently, as that hee neuer deserueth to be blamed: neither hath any such power of himselfe,

as that he can alwaies finde out his faulting, and forsake his faults, without the helpe of others : and therefore to keepe our selues from them that may make vs to see our sinnes, and teach vs how to reforme them, is as dangerous as to reject the Physitian which would shew vs our diseases, and minister medicines to cure them.

Secondly, euery faithfull counsellor is a trustie friend; and none deale so faithfully in their counsell, as they that dissuade vs from euill courses : and therefore to decline from the societie of such, is to refuse the friendship of those who would grow to be our best affected and most approued well-willers.

Thirdly, they that chuse to conuerse with wise men, shall learne wisdom by the example of the wise ; and the longer they liue with them, the lesse they will offend : and therefore their constant company-keeping with those that bee godly, doth argue their purpose, that they vnfaignedly minde to bee godly, and will so accustom themselves to that which is seemely and good, that they shall not need to be often rebuked for that which is euill.

Instruction for all men, to obserue the state of their owne soules, and the better, when occasion is offered, to informe themselves of others by the companie which they most desire to frequent. Hee that delighteth to associate himselfe with good men, is neuer to be deemed a friend to euill waies. And he that embraceth the fellowship of unskillfull persons, must needs be iudged an enemy to godly behauiour. When *Dauid* would cleare himselfe to be none of the wicked, he made it fully manifest by this, that *he haunted not with vaine persons*, *Psalm 26. 4.* *neither kept companie with the dissemblers : That hee hated the assembly of the euill, and companied not with the wicked.* When he would prooue himselfe to bee one of the righteous, he evidently confirmeth it by this, that *he was a companion of all them* *Psalm 119. 63.* *that feared the Lord, and kept his precepts.*



Verse 13. *A ioyfull heart maketh a good countenance : but by the sorrow of the heart, the spirit is broken.*

**A** [ioyfull heart] A glad and merry minde, especially hauing peace with God, and pardon of all his transgressions : [maketh a good countenance] causeth the whole body to be more healthfull, but most of all sheweth it selfe in the cheerefulness of the face : for the affections of the minde pierce into the parts of the body, and chiefly appeare and worke in the countenance : [but by the sorrow of the heart] when it is carnall or excessiue, [the spirit is broken] as the lookes are marred, so the spirits are dilled, and men by sighings and griefes are often brought to such extremities, as that they can hardly draw their breath. The opposition standeth thus : A ioyfull heart maketh a good countenance, and by the comforts of it, the spirits are refreshed : and a sorrowfull heart maketh an heauy countenance, and by the griefes thereof the spirits are oppressed.

*Doct.*

It is best both for soule and body, to keepe the heart cheerefull against all worldly vexations. Godly sorrow for sinne is vndoubtedly expedient and necessarie, because it is a medicine to expell sinne, and mixed with comfort, and maketh a way for more comfort to follow after : but then it is moderate without excessse, because the spirit from whence it proceedeth, worketh nothing beyond due measure : but of griefes that grow from carnall causes, the fewest are too many, and the smallest too great. Else why doth *S. Paul*, and *Dauid* in like manner, so often and so earnestly exhort vs *to reioice in the Lord, and alwayes to reioice* ? And why doth *Salomon* so confidently testifie, that *a ioyfull heart causeth good health, but a sorrowfull minde drieth the bones* ?

*Phil. 4. 4.*

*Gal. 3. 3.*

*Prover. 17. 22.*

*Reasons.*

First, the Lord requireth ioy and gladnesse in all them that yeeld worship vnto him ; and in signification thereof, ordained the solemne feasts among the *Israelites* . and therefore the seruices which are offered to him without all cheerefulness, haue seldome any acceptance from him.

2 Secondly, the comfort and ioy that is in the godly, doth minister

minister vnto them a force and power for the due performance of euery good dutie. *Be not sorrowful* (saith *Nehemiah*, Nhe 8. 10. with *Ezra* and others, when the people mourned vnreasonably) *for the ioy of the Lord is your strength*. A heart replenished with hope and sound comfort, is euermore in best readinesse to praise the Lord, to pray to the Lord, to hearken to the Lord when he sendeth his word, and to yeeld such obedience as his word requireth. They that are so affected, addict themselves to the exercises of Religion with deuotion; vnto the workes of mercy with willingnesse; and to the affaires of their calling with faithfulness: whereas all commonly is contrary in them which giue ouer themselves to passionate griefes and heauinesse.

Reproofof them that torment themselves with superfluous and hurtfull vexations. They must necessarily be grieved (otherwise how can they bee pardoned?) for their vn-necessarie griefes, wherewith they haue oppressed their soules, and so miserably macerated their bodies.

Instruction, to vse all good meanes to retaine cheerefulness of spirit, and to repaire it againe as often as it shall beginne to decay: and for this purpose let euery man labour for vprightnesse, without which there can bee no sound ioyfulness; and from which, Christian comfort is neuer totally disioined; for it is the spirit of God that worketh sinceritie: and ioy and peace are the fruits of the same spirit, as the Apostle testifieth to the *Galatians*: and withall, the company, and counsels, and consolations of godly friends, which know how to minister a word in due season to him that is weary, are of no small force to reuiue them that are oppressed with affliction and anguish. Deale plainly with them, and they will deale faithfully with you. Let them know the true cause of your feare and sorrow, and you shall know the right remedie, whereby both may be holpen. And adde heereunto, that their loue and compassion, their skill and discretion, their prayers and supplications, are like to be very forcible meanes to procure the medecine to worke vpon the heart for the effectuell healing of it.

Verse 14. *The heart of him that hath understanding seeketh knowledge: but the mouth of the foole is fed with foolishnesse.*

**T**HE heart of him that hath understanding] The vpright desire, and sincere affection of him that is wise vnto saluation: [*seeketh for knowledge*] mouerh his lips, and eares, and senses, diligently to labour for increase of that holy wisdom wherewith he is already endued: [*but the mouth of the foole is fed with foolishnesse*] that is, Leaudice of life, and practise of euill, are as delightfull to the minde of a sinfull person, as delicious food is to the mouth and taste: and he that hath a wicked heart, will be as greedy to satisfie his lust at euery moment, as he that hath a dainty tooth will be desirous to feed on delicate dishes at euery meale.

And so, it is agreeable to that which is in the fourth Chapter, where sinners are said *to eat the bread of wickednesse, and to drinke the wine of violence*: that is, It is meat and drinke to them to doe mischief. The sense and opposition in effect

tend to this, that the heart of a wise man seeketh for knowledge, and therefore his soule is fed with grace: and the heart of a foole doth hunt after folly, and therefore his mouth is fed with foolishnesse. Grace and vngodlinesse make the greatest difference betweene the persons in whom they severally raigne. Their hearts are contrarie: Their desires are contrarie: Their endeouours are contrarie: and so are their delights; and so are their practises; and so are all their waies. And the very same hee meant and spake before, when hee said, *It is a pastime to a foole to commit wickednesse: but wisdom is the delight of a man of understanding.*

**Reason 1.** First, because the one sort is after the spirit, and therefore they saue the things of the spirit; and the other sort is after the flesh, and therefore they saue the things of the flesh.

2 Secondly, because the one sort is guided by iudgement, and chuse that which will chiefly comfort their consciences; and the other is altogether lead by lust, and seeke only that which will satisfie their senses.

Thirdly,

Thirdly, faith maketh the one sort to cast an eie to that which will follow heereafter : and sensualitie causeth the other, like brute beasts, made to be destroyed, onely to looke to that which is present.

Reproofe of their folly, which arrogate to themselves a pollicie and skill to serue their owne turnes both in pietie and sinfulness : they will walke in the waies of the wicked, and follow the course of the world for their profit and pleasure, and yet seeme also to imitate the godly, and to take vpon them a shew of Religion for their credit and hope of saluation. But who told them that they may knit such a knot, and bring such contrary ends together, when our Saviour telleth vs, that *no man can serue two masters* ; when S. Matth. 6. 24. *John* saith, that *if a man loue the world, the loue of the father is not in him* ; when S. James saith, that *whosoener will be a friend to the world, is made the enemy of God* ?

Consolation to those whom corrupt nature causeth sometimes to taste of sinne, but can neuer allure to feed on it. Though the flesh doe relish it a little while, and feelee a kind of sweetness in it, yet the spirit doth vtterly distaste it forthwith, and findeth it to be full of bitterness : and albeit they slip into faults, as the wicked rush into rebellion, yet they please not themselves in the faults which they commit, as the wicked doe in playing the Rebels.

Verse 15. *All the daies of the afflicted are euill : but hee that hath a good heart [is at] a continuall feast.*

BY the next two verses following it may appeare, that by the afflicted is meant such a one as (through defect of faith and contentednesse) is troubled in minde for pouertrie, or other outward calamities, because his worldly estate and condition is no better. And of him it is said, that *all his daies are euill* : that is, His whole life, during those wants, or crosses, or feares, till the heart be holpen by grace [are euill] grievous, tedious, and full of bitter vexations : [but hee that hath a good heart] which is at peace with God, and freed from



the power of infidelitie and sinfulnesse : [*is at a continuall feast*] is no more burdened with want at any time, than they which haue varietie of dishes before them : and no lesse filled with delights at all times, than they which are well satisfied with dainty meats and pleasant wines. For the comparison is from the comfort and comodities of banquets, and not the surfeits and excelsse thereof. Yet this is according to the degrees of that goodnesse which is in mens soules : so much godlinesse as they haue, so much refreshing they finde in their afflictions : and because none can attaine vnto a perfection thereof, therefore none shall be rid of all worldly grieues, and dreads, and discontentments.

The sense and exposition tender to this purpose : All the daies of him that hath an euill heart, are as gricuous when he is afflicted as if he were pinched with continuall penury : but all the daies of him that hath a good heart when hee is afflicted, are as iolous as if he were at a continuall feast.

Doz.

Euery mans crosses and troubles are burdenous or easie, according to the state of his heart. It shall bee needlesse to shew by testimonies, or examples out of the word, how vehemently carnall grieue doth torment the mindes of them that are destitute of spirituall grace, seeing that experience maketh it manifest, that temporarie miseries are more felt and feared of men viregenerate, than is the danger of eternal destruction. But for the other point, that godlinesse doth bring more contentment and comfort, than afflictions can worke vexations and sorrow, let *S. Paul* witness by triall in himselfe, who found matter of reioicing *in necessities, in distresses, in stripes, in imprisonments, &c.* And let the godly *Hebrewes*, in stead of many others, bee produced for the verifying of the same : for besides *the reproches and afflictions which they sustained, being made a very gazing stocke* (as the Apottle speaketh) *they suffred with ioy the spoiling of their goods, knowing in themselves how that they had in heauen a better and enduring substance.*

1. Cor. 4. 5.

Heb. 10. 33. 34

Reason I.

First, all sinfull men make profit and pleasures, and other earthly things, their principall treasure, repoling their whole felicitie

felicities in the same: and therefore when wealth and worldly things doe faile, their hope and happinesse must needs also fall; whereas godly men make God and his fauour their portion, and heauen and saluation their inheritance. Now because these are as much apprehended in lowest aduerfity as highest prosperitie, therefore their hearts bee as ioyfull when they are in boisterous troubles, as if they were in peaceable tranquillitie.

Secondly, vngodly men haue nothing but flesh in them to helpe to beare their burdens; and that cauſeth infidelitie to adde to the weight of them, by feares and discouragements, which vſually cruſh them ſorer than the croſſes themſelues: whereas the godly haue the ſpirit to ſupport them, which vſeth faith to reuiue their ſpirits, and animate their hearts, with aſſurance of Gods helpfull preſence, during the time of their triall, and of ſeaſonable deliuerance, when they ſhall bee ſufficiently tried, and of the fruit of all their ſufferings after that their ſorrowes be ended.

Inſtruction, that ſo farre forth as we would liue a comfortable life, wee ſhould ſeek to build vp our inward man more than our outward eſtates; that our hearts bee better furniſhed than our houſes, and our conſciences than our coſſers: that our ſtocke of faith and eueraſting goodneſſe may exceed our ſtore of coine and temporall goods: and ſo ſhall we be ſenſed againſt all perils, and provided for againſt all wants, and ſecured againſt all accidents whatſoeuer ſhall fall out hereafter. 2. If paſſions and diſtempers bee ſtirring in vs when any kinde of afflictions doe come vpon vs, it ſhall bee needfull to ſearch our hearts, and examine our ſoules, what euill there is in them abounding, and what good there is wanting; for all impacience proceedeth from the exceſſe of the one, and defect of the other.

Verſe 16. *Better is a little with the feare of the Lord, than great treaſure, and trouble therewith.*

**B**etter is a little] A ſmall portion of goods is more profitable and comfortable, [*with the feare of the Lord*] with

godlinetſe cauſing a contented minde with ioy, and procuring Gods bleſſing for uſe : [*than great treaſure*] than the abundance of wealth : [*with trouble*] with ſinfullneſſe which bringeth trouble, namely feare, care, ſorrow, and many curſes with the checke of an ill conſcience : for where Religion is not, there griefes and vexations will be : and the more riches a wicked man hath, whereby hee may ſeeme to bee free from all moleſtations, the more incumbrances hee hath, which are alwaies ready to moleſt him.

Doct.

Though ſinfull men haue larger poſſeſſions than the godly, yet godly mens goods be much more worth than theirs. They are *preſious riches*, as hee termeth them in the twelfth Chapter, and 27. verſe, where the point hath bene handled in both the Doctrines.

Verſe 17. *Better is a dinner of greene hearbes where loue is, than a ſtalled Oxe, and hatred therewith.*

**B**etter] More laudable in the houſe, and acceptable to the gueſt : [*is a dinner of greene hearbes*] very meane and ſlender fare : [*where loue is*] where is concord and hearty good will : [*than a ſtalled Oxe*] than great ſtore of good meat, and all manner of prouition that appertaineth to a ſumptuous feaſt : [*and hatred therewith*] an euill affection, either towards the parties bidden, or one towards another.

Doct.

There is beſt cheere where is beſt companie to eat and drinke with. It is ſaid to the ſame purpoſe, as it may appeare by the force of the argument, in another Prouerbe, that

Prouer. 17.1. *better is a drie morſell, if peace be with it, than an houſe full of ſacrifices, with ſtriſe.*

Act. 2. 46.

There were many great Feaſts in the time of the Apoſtles, and yet of them none are ſo much commended in the Scriptures at the meetings of the beleeuers, which *did eat meat together with gladneſſe and ſingleneſſe of heart* : notwithſtanding they had neither ſo much meat, nor ſo coſtly diſhes, as diuers others had. It is noted of *Abraham*, that he entertained God and his Angels to dinner. The Lord himſelfe would be his gueſt, ſithence he would be ſo good an houſe-keeper : and

yet

yet the victuals which are mentioned were only butter and milke, and veale that had not time to coole betweene the killing and dressing: notwithstanding his hospitalitie is preferred before the Persian Kings royall banquet: for the one Ester 1. purposed to shew his greatneise in pompe, and the other his goodneise in loue. The one dealt exceeding vnkindly with his owne wife, and the other very courteously with them that seemed to him to be meere strangers.

First, kindneise and friendship to them that are ingenuously disposed, doth more and longer refresh their hearts, than any food, though neuer so sweet and pleasant; especially coming from him, or in the companie of them, whom he knoweth to be hardly affected towards him. Reason 1.

Secondly, where is store of meat, and want of good will, there must needs be either lumpishnesse, or wrangling, or dissimulation among them that sit together: and often thence spring the beginnings of suits and contentions, and of quarrels and murders; yea sometimes they are purposely aimed at in the same, as *Saul* intended on an holy daies feast to kill *Dauid*; and *Absolon* made a sheepe-shearing banquet to dispatch *Amnon*. Now where loue is, there euery one is cheerefull to other, and edifieth others, and beareth with others, and dealeth faithfully with others: and so that which is wanting in their commons, is fully supplied in their fruitfull conference.

Reprooffe of them that neuer intuite any friends to their houses, because they cannot provide so good cheere as they wish for them. Vsc 1.

Instruction, that if we be called in kindneise to our neighbours table, we be not discontented, though there be not so many meates, or varietie of dishes, as wee may peradventure meet with in some other places where wee shall not be so welcome. They that dresse most meat are not alwaies the kindest men: for our Sauour was full of liberality when hee gaue but barley-bread and fish to his Disciples; and *Nabal* was but a Churle, though he killed both beeces and muttuns for his sheepe-shearers. 2



3 Consolation to them whom God abridgeth of that plenty which many others enjoy, if they enjoy that Christian loue together which many others are abridged of : their mindes may be as well refreshed with a little, and a little may bee as wholesome and good for their bodies. *Eliab* at *Sarepta* had but one kinde of foode, as it may appeare, all the time of his iourning there : and yet *Ahab* and *Iezabel* had not so much comfort in their great varieties, as hee and the Widow had in one kinde of foode.

Verse 18. *An angry man stirreth up contention : but hee that is slow to wrath, appeaseth strife.*

**A**N *angry man*] Such ouer whom wrath and passion hath power, and in whom it reigneth, (for in the originall text he is called *a man of anger*) [*stirreth up contention*] increaseth dissension where he findeth discord, and maketh debate where peace was before : [*but hee that is slow to wrath*] which can gouerne his affections, and not be angry without cause, or beyond measure, [*appeaseth strife*] endeouureth to pacifie that displeasure which one man hath conceiued against another : so that he is not only vnlike to him that is giuen to anger, and will not raise contention as hee doth, but taketh a course quite contrarie to his, in reconciling them that be at variance.

*Doct.*

Fumish and froward men are alwaies troublesome and turbulent persons. They commonly bring with them fire and fuell, and bellows to make combustions and stirres where-foeuer they come. The same words of this text are repeated againe in another place, where it is said, that *an angry man stirreth up strife, and a furious man aboundeth in transgression.*

*Reasons.*

*Prover. 13. 10*

First, pride worketh very strongly in them ; and onely by pride doe men make contentions. They thinke the wrongs that seeme to be offered vnto them, are too many ; and the duties that are performed, too few ; and the regard that is had of them, too little ; and nothing is enough to satisfie their desires ; and therefore nothing will serue their turnes to keepe them from brawling.

Secondly,

Secondly, they are void of loue, and therefore full of strife, willing to disquiet others with their frowardnesse, and glad to make others as vnquiet and froward as themselves. Now the contrarie is in men of milde and moderate spirits: their hearts are replenished with humility: they consider how themselves haue beene pardoned by the goodnesse of the Lord, and therefore can easily passe by the trespasses of their brethren: They are more ready to performe dutie than to require it: They deeme themselves vnworthy of that estimation which is had of them, and therefore grudge not that they are no better esteemed: and finally, their Christian loue doth cause them to seeke the meanes how they may shew themselves peaceable towards all men, and maketh them desirous that all men should be peaceable.

Instruction, to keepe our selues, as much as we may, from the companie of testie persons, which vpon euery slight occasion will be ready to wrangle, and fall out with their companions: for we may quickly learne to grow contentious, if we conuerse much with them that loue contentions.

To shew forth the moderation of our owne mindes, by making peace and good agreement betweene others that are at difference.

Verse 19. *The way of the slothfull is as an hedge of thornes: but the way of the righteous is [as] a pained causey.*

**T**HE way of the sluggard Not that leaud and licentious course of life which a sinfull slothfull person doth take, (for that seemes plaine and pleasant vnto him) but the good and honest conuersation which he ought to walke in: *[is as an hedge of thornes]* appeareth to him to be full of difficulties and dangers, as a path that is all ouer-grown with thornes and briars: and therefore either hee dareth not enter into it, because he feareth perils; or else hee will not proceed forwards, because he findeth inconueniences: *[but the way of the righteous]* the vse and exercise of those good duties which euery godly diligent man performeth: *[is [as] a pained causey]* plaine,

plaine, easie, and commodious : and therefore he goeth on in the same with good contentment and comfort.

*Doct.*

Euery good seruice is hard or easie, according as mens wils are inclined vnto it. Hee that hath his minde prest and ready to the practise of any duty, either of pietie, iustice, or mercy, will obserue all the inducements that may lead him to the same : and he that is auerse and backward, will looke to all the impediments that may discourage him from it.

*Num. 13. 34.*

That *Israel* should root out the *Canaanites*, the vnfaihtfull spies thought it no lesse impossible, than for Grasshoppers to ouercome Giants : but *Caleb* and *Ioshua* knew it to bee no more vailikely, than for armed souldiers to vanquish naked people, or for hungry persons to eat vp meat. *They are but bread for vs* (say they) *their shield is departed from them, and the Lord is with vs : feare them not.*

*Num. 14. 39.*

*Reason 1.*  
*Cant. 8. 6.*

First, the one is fortified with the force of loue, which is vnrustifiable, and *strong as death*, that nothing can withstand it : and the other being destitute of all loue to any goodnes, are likewise void of all power to proceed in, and goe thorow with any worke that is good.

2

Secondly, faith sheweth to the one what helpe God will minister, and what reward he will render to all them that applie themselves to his seruice. And infidelitie perswadeth the other, that well-doing is needlesse, and bootlesse, and fruitlesse : or chargeable, or contemptible, or troublesome, or tedious : against pleasure, or profit, or credit, or safety.

*17.*

Instruction, not to hearken to the excuses of them that are vnwilling to be well exercised : for as they are found absurd when they are duly examined, so are they full of dangers where they are rashly credited. That which they pretend for themselves, may also discourage the hearts of others if any heed be giuen vnto them. Who would be bold to vndertake his iourney, or goe out of his owne doores, if hee beleetued the sluggard when he saith, *A Lion is in the way : A Lion is in the streets?*

*Prover. 6. 13.*

3

Incouragement to them whose hearts are faithfull ; that they shall want neither direction, nor assistance, nor any good

good furtherance in the waies of the Lord. *Every valley shall be filled, and every mountain and hill shall be brought low, and crooked things shall be made straight, and the rough waies shall be made smooth unto them.* All iers and impediments, both inward and outward, shall be removed: and all good opportunities, and ability to take the benefit thereof, shall be offered and yeelded unto them.

Luk. 3. 5

Verse 20. *A wise sonne reioiceth [his] father: but a foolish son despiseth his mother.*

**A** *Wise sonne.* A childe that is indued with grace, and vertuously inclined: [*reioiceth his father*] bringeth comfort to both parents for his pietie and feare of God (if they themselves be religious and godly, otherwise it may be they will be the more vexed at it) for his obedience and dutifull behaviour towards them; and for his owne good credit with all wise men that know his waies, and the blessing of God vpon his state. [*but a foolish sonne*] such a one as is giuen to be leauid and wicked: [*despiseh his mother*] sheweth contempt to mother and father, but especially to the mother, because he presumeth to be more hold with her, and because his state commonly doth lesse depend vpon her. The opposition is thus to be conceived:

A wise soane doth honour his father and mother, and therefore doth make them to be glad: but a foolish soane despiseth mother and father, and therefore causeth them to mourne. See chap. 10. verse 1.

Verse 21. *Foolishnesse is toy to him that is destitute of vnderstanding: but a man of vnderstanding will walke uprightly.*

**F** *Olisinesse* Wickednesse and sinne: [*is toy*] desired, and commended, and continued in with delight [*to him that is destitute of vnderstanding*] a full man, that is without all fault, knowledge, and leaue, yea floure: [*but a man of vnderstanding*] such a one as is godly wise, whose minde the Holy



Ghost hath enlightned with the sound knowledge of the word : [*walketh uprightly*] ordereth his conuersation aright, and that in the truth and sinceritie of his heart. Thus standeth the opposition : Foolishnesse is ioy to him that is destitute of vnderstanding, and therefore he walketh peruersly : but wisdom is ioy to him that is a man of vnderstanding, and therefore he walketh uprightly. See chap. 10. verse 23.

Verse 22. *Without counsell, thoughts come to nought : but by store of Counsellers they shall be established.*

**W***ithout counsell*] When men in difficult and doubtfull cases will trust to their owne wit, and consult with no others whether their enterprises be conuenient, and by what meanes they may effect them : [*thoughts come to nought*] either they grow weary of their attempts, or are defeated of their purposes : or though they seeme to succeed well for a time, yet their hopes are frustrate in the end : [*but by the multitude of Counsellers*] which are wise, and giue faithfull counsell, if their faithfull counsell be harkened vnto and obeyed : [*they are established*] in the Hebrew text the Verbe is of the singular number, but collectively spoken : meaning that all and euery one of those thoughts which are so directed by counsell, shall haue a constant prosperous successe at the last, if not at the first.

*Doct.*

Hee dealeth best for himselfe, which ordereth his affaires with good aduice. The lesse confident any man is of his owne iudgement and skill, the better hee is like to speed in his actions and waies. And for this cause the spirit of God elsewhere giueth this precept : *Establish thy thoughts by counsell, and by counsell make warre.* So *Dauid* did vsually, inquiring of the Prophets and Priests what he ought to doe, and therefore vsually he had good successe : and heereof he failed sometimes, as in the numbring of the people ; and therefore sometimes hee brought troubles vpon himselfe, as it fell out after the people were numbred. This wholesome instruction *Rheboam* refused, when he declined from the counsell of his ancient Senators : and *Achab* despised, when he quarrelled with *Micahab*;

*Micaiah* : and therefore *Rhehoboam* had a rent made in his Kingdome, and *Ahab* fell into vtter destruction.

First, no mortall man can attaine vnto such depth of iudgement and vnderstanding, to be able sufficiently, by his owne knowledge, to manage all his affaires : God will haue euery man stand in need of his brothers direction : That is reuealed to some, which is hid from others : and many eies may cleerely apprehend that which no one could possible haue pierced into. *Reasons.*

Secondly, euery man by nature is somewhat partiall to his affection, and may easily be induced to adde weight by colour of reason, to that end of the scale whereunto his desire more inclineth : whereas hee that leaneth on neither side, may discern the stronger motives to bee on the other side.

Reproofe of rash heady persons, which commit all their affaires to happe hazzard, without any dread of after-claps to fall out, or providence of good successe to follow. *Vse 1.*

And it serueth also for the reprehension of others, which earnestly desiring, and certainly concluding of all good prosperitie and happinesse, doe yet repose so much assurance in their owne vnderstanding and wisdom, as that they thinke they haue no need either to bee taught of God, or aduised by man. But these haue bene already spoken of vpon the like occasion, Chap. 11. 14.

Instruction, not to be slacke to aske counsell in all matters of importance, nor slow to obserue it whensoever it is offered : Thou maist with more assurance expect a blessing from God, because heerein thou yeeldest obedience to God : but though the euent should seeme not to be answerable to thy wish, yet were not thy labour altogether lost, neither should thy heart faile of the comfort of thy endeouours, forasmuch as thou hast performed a duty in auoiding of rashnesse.

Verse 23. *A ioy commeth to a man by the answer of his mouth : and how good is a word in due season ?*

**A** ioy commeth to a man] A good man shall finde either sooner or latter, comfort and gladnesse *(by the answer of his mouth)*

*mouth* by the wholesome words which hee vttereth with his mouth, whether hee answer to things demanded, or otherwise. *And his good is a word in due season*: that is to say, profitable and delightfull to himselfe and others. And his fruitfull speeche is discretely selected, all manner of necessities of time, place, and persons, being duly observed.

*Da 1.*

Wholeheartedness his tongue to doe good therewith, *Truab. 3. 2.* shall haue his reward here by and hereafter. *I am not but good the good the man.*

*Prov. 15. 1.* *I will not be silent, when I see things that are good, for the fruit of my mouth, as I shall in another Proverbe.*

*Eccl. 10. 1.*

First, it will be in that which he teacheth others, and profitable to others, which he teacheth others, and have feeling of that which can be affected others. And by all this doth commendation follow.

Secondly, his tongue doth make his brethrens good to become his issue, and then especially when hee hath beene by counsel or consolation, or the like, a means and instrument of the same. And therefore *S. Paul* telleth the faithfull *Philippians*, who were converted by his ministration, that they were *his joy and his crowne.*

*Phil. 4. 1.*

Thirdly, the hope of reward for that good which they have done by their fruitfull speeches, refresheth their hearts for the present here, and will bring them fullness of glorie and gladness for euermore hereafter.

*1 Th. 5. 1.*

Incouragement to vse our lips constantly to holy and profitable communications, in that the greater part of the profit will redound to our selues. And albeit none should make vse of them, but euery one reioice in them: nay, what though we should be maligne and molested for telling the truth? Yet if our hearts be vpright together with our endeouours, wee may truly liue with that Prophet, whose strength seemed to be spent in vaine, and his labour cried for lost: *For all this, my judgement is with the Lord, and my reward with my God, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.*

*Isa. 49. 4. 5.*

Instruction, not only to inke out good points to speake of, but also to chuse a fit time to speake in, that matter and manner,

ner, and all the helpes that we can vie, may further the effect that we desire. By this meanes, euery sentence shall be of greater force and excellencie than a long Oration vfeasonably made: which may appeare by that elegant comparison, *A Proverbe is as a spoken in his place is like apples of gold vpon pictures of silver:* and by that which *Iob* affirmeth, and *S. Paul* intendeth, that *Iob* 6. 6. true words without discretion are as vniuersoury as egges or pearls without salt and seasoning.

Verse 24. *The way of life is on high to the prudent, to avoid from hell beneath.*

**T**HE way of life. The way that leadeth to life, yea the very true life it selfe: *is on high to the prudent*: is not worldly, carnall, and earthly, but spirituall, holy, and heavenly: and therefore so farre as any man is wise to saluation, he thinketh of heavenly things, and in all his behauiour tenderth towards heaven: *to avoid*: that so walking therein, hee may escape *from hell beneath*: from death and destruction, and the place of eternal torment, which a carnall course of life, and the desire of earthly things will bring men vnto.

He that would attaine to glory in heauen, and will not bee *lost*, damned in the world to come, must liue after an heavenly manner in this present world. The Apostle foretelleth, that *they who haue their belly for their God, and minde earthly things*, Phil. 3. 19. *will longe to curse them en2 Iob damnation*. But our conuersation shall be *in heauen*, from whence a soule so long for the saviour, *en2 the Lord Iesus Christ*.

And thus, the promise of saluation, and all the covenants of God, are appropriated and made onely to them that walke not after the flesh, but after the spirit: all others haue threatenings and curses against them.

Secondly, none haue communion with Christ, or a resurrection, that their sinnes are washed away with his blood, but they that walke in the light, according as hee is in truth. And finally, they that will escape the second death, must haue their part in the first resurrection: and they that haue an



ned to that, and are risen with Christ, must seeke those things which are aboue, where Christ sitteth at the right hand of God. They must set their affections on things which are aboue, and not on things which are on the earth.

Reproofe of them folly, which will not take paines to ascend vp to this way, and yet hope notwithstanding with good ease to ascend vp to happinesse. They clogge their soules with all kindes of sinnes, and yet boast that they looke to bee saved as well as the best: and so they shall if their owne bragging breath be strong enough to blow them vp to heauen: and that is a harder worke than to blow vp many millions of mill-stones. It would be long to recite the seuerall sorts of these illuded sinners. A few shall serue for all the rest. Proud men may well be set in the first ranke, for none goe faster than they towards destruction, and scarce any presume so much as they of blessednesse and saluation. Indeed if the conceits and desires of an high minde were this high-way heere spoken of, they went apace in it: but then it could not be called the walke of the wise for their honour; for all they are alwaies foolish to their shame. The more lofty they are, the baser they be: and the higher they aspire vpwards, the lower they sinke downwards. Pride is not a faire path to rise vp to, and walke in; but a filthy puddle which they sinke into, and wallow in.

And next to these are greedy worldlings, which lie groueling on the ground, and like moles are alwaies digging downe wards in the earth.

In the same state are voluptuous belly-gods, and all others which repose their felicity and happinesse in the earth.

Consolation for them whom God hath raised vp so high to this way of grace, to walke in it: for they shall bee raised higher to glory when they come to their iournies end.

And let them not be discouraged though they haue so few fellowes to accompany them; for no man hath power or will of himselfe to cline vp to this cause, nor very many haue that fauour from God to be brought into it.

Verse 25. *The Lord will destroy the house of the proud: but hee will establish the border of the widow.*

THE drift of this sentence is to shew that the safety of no mans state doth stand in his greatnesse, nor perill of ruine in his smalnesse; but that Gods displeasure doth cut off the wicked how strong soeuer; and his fauour protecteth the godly though neuer so feeble. *The Lord will destroy* at one time or other, at once or by degrees, either by the wonted meanes of his plagues and iudgements, or by some immediate stroke from his owne hand: *[hee will root out]* (as the word signifieth) and vtterly ouerthrow: *[the house of the proud]* themselues, their seed, substance, estimation, and whatsoeuer belongeth vnto them: *[but he will establish]* defend and maintaine *[the borders of the widow]* their things and possessions, or whatsoeuer else pertaineth to poore helpless persons, of any sort, which want power to resist their oppressors. Yet is it not so to be vnderstood, as though they that were without friends, were also alwaies without wrongs, (for we read, and heare, and see the contrary continually) but that it is not in any mans power to spolie them at his pleasure: and when they are oppressed, he will take their cause into his hands, in iustice and anger to punish their aduersaries, and by grace and prouidence to recompence them. This is the sense of the opposition.

The Lord will destroy the house of the mighty, when they grow to be proud; and establish the borders of the Widows and weake ones, when they shew themselues humble. The former part, concerning the fall of the proud, hath beene handled, Chap. 11. 2. and fit occasion will be offered for the latter in the 23. Chapter, verse 10. following. Where an admonition is giuen, that we *remooue not the ancient bands, nor enter into the fields of the fatherlesse because hee that redeemeth them is mightie, and he will defend their cause against them.*

Verse 16. *The thoughts of the wicked are abomination to the Lord: but the pure have pleasant words.*

**T**HE *thoughts of the wicked* Their desires, affections, purposes, imaginations; and all the motions of their mindes: *[are abomination to the Lord]* such as he presently be- holderth with detestation and hereafter wil punish with great severity: *[but the pure]* godly men, whose hearts are purified by faith, and which are upright in their waies, *[have pleasant words]* they speake such things as are iust and acceptable in the sight of God, and good and profitable for the vse of the hearers.

The opposition standeth thus: The thoughts of the wicked, and therefore also their words, are abomination to the Lord: but the words of the pure, and consequentlie their thoughts, are pleasant unto him.

*Doct. 1.* The Lord is as well displeased with the sinfull cogitations of the minde, as with the wicked actions of the body.

His eye doth as evidently see what the heart doth thinke within, as what the hand doth worke without: and the euill that is conceived in the heart is no better allowed than the sinne which is practised by the hand. When he complaineth by the Prophet, of the grievous iniuries wherewith men injured themselves; how that their feet, their hands, their lips, their tongues, and all their members were prone and swift to worke mischief, hee inserteth this as a principall among the rest, that *their thoughts were wicked* *thou his*. And when he concluded to destroy all the world (excepting Noah and his familie) with water, and repented that hee had made man in the earth, this is assigned as a cause hereof, that *All the imaginations of the thoughts of mans heart were only euill continually*.

*Reasons.* First, his law doth command the soule, with the motions of it, as well as the body with the actions of that: and therefore as the vngodly deeds of the one prouoke him to anger, so likewise the vnlawfull thoughts of the other must needs offend him.

Secondly,

Secondly, all the thoughts of the wicked are either suggestions by inspiration from Satan, or vapours that fume out of corrupt nature, and sinfull hearts: and therefore how can they but very vehemently displease the Lord, who is perfectly righteous and holy?

Thirdly, from the motions of mens mindes proceedeth the mischief which wicked men worke; and therefore that which is the fountaine of so much euill, is grievously hated of him which is the Author of all goodnesse.

Instruction, that in examination wee call not onely our deeds, but cogitations into question, that in humiliation we passe sentence vpon thoughts which wee finde vnlawfull, as well as on actions which wee finde vnrighteous: that in reformation wee neglect not to purge our soules from sinfull imaginations, when wee cleanse our liues from wicked conuerſation. This doth the Lord himſelfe require by the Prophet *Jeremy*, saying, *O Hierusalem, wash thine heart from wickednesse, that thou maiest bee ſaued. How long shall thy wicked thoughts remaine within thee?* Use 1. Jer. 4 1. 4.

Consolation for Gods people, whose ruine and destruction the thoughts of the wicked continually aime at. Though much be purposed against them; yet nothing shall bee effected against them for their hurt: nothing shall take place, which in the end shall not make for them. They need not to dread that which he doth detest: whatſoeuer is hatefull to him, may not be hurtfull to them; for how should he suffer any thing, which hee abhorreth most, to worke their woe whom he respecteth best?

*But the pure* So farre as any man is vpright and godly, *Doct. 2.* he may also iustly be called pure.

Full perfection remaineth for the Saints to attaine vnto in the life to come: but puritie in the measure thereof doth accompany them thitherwards in this life. This doth our Saviour confirme, when he pronounceth them *blessed* that are *pure in heart.* Matth. 5. 8. And so doth *S. Paul* when hee saith, that *to the pure all things are pure.* Titus 1. 15. And so doth *Dauid*, when hee testifieth, that *with the pure the Lord will shew himſelfe so be pure.*



Reason 1.

First, the finnes of the godly are all washed away by the blood of Christ; and in this respect, they are holy & blamelesse before God, without spot or wrinkle, or any thing that may defile them. *Purge mee with hyssope* (saith the Prophet) *and I shall be cleane: wash me, and I shall be whiter than snow.*

Psal. 51. 7.

2

Secondly, both clearing and cleansing doe alwaies follow confession of finnes, and vnsained repentance: and therefore the Apostle telleth the *Corinthians* (after their godly sorrow, declared by their care and feare, with indignation, zeale, punishment, and the like) that *in all things they had shewed themselves to be pure in that matter.*

2 Cor. 7.

No man is charged by the Lord with the euill which hee hateth and striueth against, though he cannot auoid it: and euery man is approbued of him for the good that he loueth, and endeouoreth to doe, though he cannot effect it.

Ego 1.

Confutation of the *Donatists* or *Catharists*, that peruert this or other such texts of Scripture, to prooue a perfect puritie necessarie after repentance. Those Congregations that haue any defects, they bitterly disclaime, as being no Churches: and those particular persons which are not free from faults, they peremptorily condemne to be no Christians. But the Holy Ghost meaneth no such matter: he is not contrary to himselfe, which affirmeth elsewhere, that *no man can say his heart is cleere, and that he is without sinne.* And therefore obserue the difference betweene these Hereticall Puritanes, and the faithfull pure men heere mentioned. The one sort arrogate to themselves so much goodnesse, as that they be satisfied therewith, and seeke for no more: The other acknowledge in themselves so great want of grace, as that they strue for a daily increase, and can neuer haue enough. The one sort say all things are so well with them, as that they would not wish to bee bettered: and the other see so many things amisse in them, as that they haue cause continually to amend. The one sort are vnnmercifull to their weake brethren, and without any compassion passe heauy sentences against them: and the other are pitifull to them that haue their infirmities, and labour in all loue to support them.

Instruction,

Instruction to them that would not be reputed vngodly, that they shew not themselves impure, either to men by corrupt conuersation, or else to God by a polluted conscience: but that externally and internally they obserue the precept of the Apostle: *Let vs cleanse our selves from all filthinesse of the flesh and spirit, and grow up to full hinesse in the feare of God.* It is a dutie needfull to bee performed, and much for their comfort and credit that proceed in it, though they may looke for mockes and reproches from the mouthes of the wicked; for it is ordinarie with wicked persons to deride their betters, which endeouour to be more cleane than themselves.

Verse 27. *He that is greedy of gaine, troubleth his house: but he that hateth gifts, shall lue.*

**H**E that is greedy of gaine] which being discontented with his portion, doth rauenuously couet after more wealth: [*troubleth his house*] subuerteth his owne estate, and draweth misery vpon his hould and posteritie: [*but he that hateth gifts*] not that all receiuing of gifts is sinne, for inferiors may take that which superiors bestow vpon them in mercy: and superiors may accept of that which inferiors present them with in kindnesse: but bribes are heere spoken against, which are offered either to peruert iudgement, or to buy iustice: whereas the former ought not to bee yeelded vnto for the greatest summes of money; and the latter should be granted without the least reward. And heere is a *Synecdoche*, one thing being proposed for a patterne of many others of like nature. The Magistrates dutie is set for an example of all others, and gifts for all manner of vnlawfull gaine and gettings [*shall lue*] safely and comfortably in this life, and gloriously in the life to come. This is the opposiition: He that is greedy of gaine, and loueth gifts, bringeth trouble to his house, and shall die: but hee that hath a contented minde, and hateth gifts, bringeth peace to his house, and shall lue.

That way which the world taketh to be best to prouide for themselves and theirs, turneth to be most hurtful vnto them.

The loue of their family is their pretext of louing wealth so well, and thereby they annoy their family as much as an enemy could. Great store of riches, they trust, will make them live, and live like men in great credit and honour: and therefore their trust in riches doth turne to their death: they shall die like beasts with shame and reproach. Who is ignorant of the wofull successe which *Achan* found in coueting vnlawfully the gold and siluer at *Jericho*? Hee hoped to get more there than any man in *Israel*: but no man in *Israel* lost

*Iosua. 7. 24.* so much there as he: for *himselfe, his gold and siluer, his sonnes and daughters, his Oxen and Asses, his sheepe and Tent, and all that he had, were destroyed.* So *Habakkuk* vpbraideth the King of *Babel* with coueting an euill couetousnesse to his house: for see-

*Hab. 2. 9. 10.* king to set his house on high, hee had consulted shame to his house, and sinned against his owne soule.

*Reason 1.* First, they molest their people with burdens and niggardlinesse, with chafing and chiding, and sometimes with strokes and violence.

2 Secondly, they often prouoke the Lord to curse their habitations, and to powre downe plagues vpon that which they possesse, and them that dwell with them.

3 Thirdly, they expose their posteritie and seed after them, to the vengeance and iudgements of God, as is threatned in the Scriptures, and was executed on *Ahabs* line, and many others.

*Eff. 1.* Instruction, to labour for godlinesse, which will kill this greedinesse, and worke in vs contentment; that will bring riches to our houses, and blessings to our children, and happiness to our selues, as is at large to be seene in the Psalmes of *Dauid*. The more wee labour for heauenly things, the lesse wee shall like of earthly things, and yet take the way to haue the greater plenty of them.

2 Consolation to those faithfull men, to whom grace hath giuen victorie ouer their couetous affections. They that haue subdued this sinne, are vnder the dominion of no sinne: for if they were, how should they haue this assurance of life? Those whom the Spirit caueth to hate vnrighteous profit when

when it is offered to them, the flesh cannot make hartily to loue any other corruptions. And obserue, that vnder life he comprehendeth all needfull things, whereby men may commodiously liue. Well is it with his estate who is firmly estated in this life heere promised. That family is in good case, whose gouernour is so good a man. Happy are those children (if they will embrace their happinette) whose parents are growne enemies to the world, and friends vnto their owne soules.

Verse 28. *The heart of the righteous studieth to answer: but the mouth of the wicked babbleth out euill things.*

A Good man, out of the good treasure of his heart, bringeth forth good things. He meditateth what to speake, that he may vtter such matter as is most wholesome and profitable; and that not onely when a question is demanded of him, or he is otherwise spoken vnto; but vpon any other occasion, when it concerneth him to say ought: For the word [*answer*] is more largely taken sometimes in the Scriptures than we vse it in our common speech, as *Matt. 11. 25.* at that time Iesus answered and said, *I giue thee thanks, O Father, Lord of heauen and earth, &c.* [*but the mouth of the wicked babbleth out euill things*] he can neither be silent, nor speake well; but is full of discourse, and alwaies prating rashly, vainly, offensively, and leaudly.

The opposition standeth thus: The heart of the righteous studieth to answer, and therefore he vttereth things that be good: but the mouth of the wicked is hartily and rashly set on worke, and therefore hee babbleth out things that are euill.

Hee that would speake well, and doe good with his words, *Doct.* must not be too swift and sudden in his speeches.

We shall finde in the next Chapter, that *the heart of the wise* *Prover. 16. 23.* *guideth his mouth wisely, and addeth Doctrine to his lips.* And David directed before by the spirit that *Salomon* was after, did fore-testifie the same which *Salomon* hath afterwards con-



*Psal. 37. 30.* *firm'd : The mouth of the righteous* (saith hee) *will meditate of wisdom* : that is, vter wisdom premeditated. *And his tongue will talke of iudgement.* When *Hannah* would free herselfe to *Eli* from the imputation of drunkenesse, or other crimes, she hath this to say for herselfe, that *out of the abundance of her meditations and grieve shee had spoken.*

*Reasons.*

1 First, it is not easie on the sudden to apprehend the right, because error at the first ken standeth vsually in mens light, and hindreth them from seeing the truth : whereof they may better informe themselves by serious deliberation. How was *Eli* deceiued in his swift censuring of *Hannah* ? How was *Ioshua*, with the Elders of *Israel*, ouerseene in making a league with the *Gibeonites* ? And how did *Nathan* mistake the matter, when he would haue had *Dauid* gone in hand with the building of the Temple ?

2 Secondly, when the minde hath time and liberty to ponder vpon, and will to weigh the point to bee spoken vnto, it findeth out good arguments for good causes, and digesteth the same in to apt a manner, as may best perswade the hearts of the hearers.

3 Thirdly, a meditating hart affecteth it selfe with that which it prouideth for others to heare : and such men speake not alone truly and pertinently, but faithfully also and conscionably : their soule hauing first feeling of that within, which after their mouthes are to deliuer out.

*Use 1.*

Instruction, for euery man to looke to his lips, that no words issue out thereat, but by warrant from the heart : that they examine all that is about to be said, whether it hath bene aduisedly considered of by the minde.

By this meanes they may bee profitable for the edification of their brethren : without it, they will bee infectious and hurtfull. By this, they may bee seruiceable to God : without it, they are rebellious and froward. By this, they may know and declare themselves to be righteous men : and without it, they shew themselves wicked and sinfull.

Neither is it enough to begin our meditations when wee should enter into our speech, but to bee alwaies well stored therewith

therewith for all occasions, as good householders haue their victuals in a readinesse, and not then to bee provided, when their guests are sitting downe at the table.

Reproofoe of such as neuer set their hearts to study for any sound or fruitful matter, no nor then when they are to speake to God himselfe by prayer or thanksgiving; nor with any vp-rightnesse when they are to speake from God in the ministerie of his word. Nay rather, the hearts of many doe study how to whet their tongues, and open their mouthes wide, to vomit out most pestilent venome and poison.

Verse 29. *The Lord is farre off from the wicked: but hee heareth the prayer of the righteous.*

**T**HE Lord is farre off from the wicked: Hee is neere vnto them in his essence, whereby he filleth heauen and earth: and in his presence, whereby hee beholdeth their hearts, and all their waies: and in his iustice, being at hand to punish them. But he is farre off in respect of his fauour and helpe: yea euen then when they pray vnto him in their manner: so that they get no more good thereby, than if they should call vpon one that is in another Countrey. Vpon which occasion the Prophet exhorteth men to *seeke the Lord while hee may be found, and [so] call vpon him while he is neere.* The cause thereof may be gathered out of the eighth verse of this Chapter, where *the Sacrifice of the wicked* is said to be *abomination to the Lord.* Who would willingly come nigh to that which hee much abhorreth? Who would not keepe off from smelling of noisome fents, or looking on loathsome sights? [*but hee heareth the prayer of the righteous*] accepteth of it, and yeeldeth to it: is well pleased with that which they offer to him, and granteth that which they desire of him.

This is the opposition: The Lord is farre off from the wicked, and reiecteth their prayers: but hee is neere to the righteous, and heareth their petitions. See what hath beene spoken to this point in the eighth verse.

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1 Sam. 1. 16.

Ps. 119.

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This is the opposition: The Lord is farre off from the wicked, and reiecteth their praiers: but hee is neere to the righteous, and heareth their petitions. See what hath beene spoken to this point in the eighth verse.



Verse 30. *The light of the eye reioiceth the heart : and a good hearing maketh the bones fat.*

**T**HE *light of the eyes*] The beholding of delightful aspects [*reioiceth the heart*] bringeth sound gladnesse to the soule that is seasoned with grace, and looketh on Gods fauour, with his blessings : [*and a good hearing*] where there is comfortable matter related, and an attentiu care to hearken vnto it : [*maketh the bones fat*] procureth health, and good disposition of the whole body ; by meanes whereof, the bones are replenished with marrow within, and well stored with flesh and tamenesse without : not that seeing serueth only for the comfort of the heart, and hearing for the health of the body ; but each of them is profitable both waies. And the same may bee vnderstood also, in due proportion, of the other senses.

*Doct.*

The Lord hath ordained the senses of men for the vse and benefit both of soule and body.

Goodly prospectes and ornaments hee offereth vnto the sight both aboue and beneath, to please the eyes : pleasant speeches, besides mulicke and other sweet sounds, to content the eares : delicious food, to sweeten the pallat : and redolent sinels, to refresh the nostrils : and in all these hee alloweth vs a naturall delight, and a spirituall. And diuers objects hee hath consecrated meereley for holy vses, as vnder the Law, especially in *Salomons* daies, and after, were to be scene at *Ierusalem* ; the sumptuous building of the Temple, the gorgeous garments of the Priests, with gold and silver, and many pretious iewels and vessels, then vsed in that house : So were there also melodious instruments and songs to bee heard, odoriferous ointments and perfumes to bee smelt, feasts wherein much meat was dressed to be tasted. And so haue we in the time of the Gospell, our hearing, handling, seeing, and tasting exercised in the Supper of the Lord, and many ioyfull messages are brought vnto vs by the ministerie of the word : In all which the Lord respecteth the good of our soules, and maketh our senses as tunnels, thorow which hee powreth his graces into our hearts.

First,

First, there is an imbecillitie and weaknesse in the nature of *Reason* 1.  
man, who is not able to confirme himselfe in faith without  
the helpe of sense.

Secondly, our bountifull father declareth his admirable 2  
loue and kindnesse, who giueth vnto vs as well spirituall as  
corporall blessings, both at once, one (after a sort) inclosed  
in another: and maketh body and soule to feelee their happi-  
nesse together.

Instruction, to labour for circumcised eares, and sanctified *Vse*,  
eyes, and religious hearts: otherwise many glad tidings may  
be published, as was saluation by Christ himselfe: and many  
wonderfull objects may be offred, as were the miracles which  
he wrought: and yet neither soule nor body benefited by  
them: as was the case of the vnbelceuing *Jewes* and *Pharisees*.  
When God spake with his owne voice from heauen, and shew-  
ed diuers strange wonders on the earth, and that euery day  
for forty yeeres together, *Yet* (saith *Moses* vnto them) *the*  
*Lord hath not giuen you a heart to perceiue, and eyes to see, and* Deut. 29 4.  
*ears to heare, vnto this day.*

Reproofoe of their madnesse, that put away from them- 2  
selues these comforts, and yeeld vp their senses to bee wea-  
pons of Satan, and instruments of their owne miserie. Their  
eyes and eares are as the grates, or rather open mouthes of  
sinks, thorow which all sinfull lusts and vile affections doe  
passe into their soules: as pride, and enuy, and malicioufnes,  
impuritie and couetousnesse, with innumerable others, which  
cannot but fill them vp to the brinckes with wooll sorrowes,  
troubles, and torments.

Consolation to Gods people, in regard of their state to 3  
come: if our dimme sight now, when as (as *S. Paul* saith) we  
looke but as it were *thorow a glasse*, be yet so ioyfull and com-  
fortable: if our hearing, which is mixed with much deaf-  
nesse, doe produce such liuely effects to the heart and whole  
man, what shall be our felicitie heereafter, when wee shall be  
able perfectly to apprehend all that wee shall heare and see;  
and all that we shall heare and see will be perfectly excellent  
and glorious?

Verse 31. *The eare that heareth the correction of life, shall lodge among the wise.*

**T**HE *eare that heareth*] The person which inclineth his eares, together with his heart, and yeeldeth obedience [*to the correction of life*] to wholesome reproofes, whereby we are taught to liue well, and directed to life eternall, [*shall lodge among the wise*] shall bee wise, and receiue the reward of wisdom, as a domestick companion, and fellow seruant with other wise men in the family and household of God.

*Do.* Due reproofes being duly regarded, doe make for the saluation of Gods people as well as promises.

Every man is a Traueller, and euery such Traueller sometimes doth fall into by-waies, and euery by-way is exceeding dangerous; and therefore faithfull is that friend that reduceth him into the right path, that wandereth aside: and happy is he that is directed by his friends admonition. To this purpose is that which is said in one of the former Chapters: *He that refuseth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.* When *Wisdome*, neere the beginning of this Booke, doth proffer and publish her greatest fauours, she makerh a way to her promises with exhortations and rebukes, saying, *O ye foolish, how long will ye loue foolishnesse &c. turne you at my correction? Loe, I will poure out my minde vnto you, and make you vnderstand my words.* And there we take to bee the fittest place for the prosecution of this point.

Prover. 10. 17

Prover. 1. 22. 23.

Verse 32. *Hee that refuseth instruction, despiseth his owne soule: but he that obedieth correction, possesseth his owne heart.*

**H**E *that refuseth instruction*] which disdaineth to be admonished of his fautes, and directed in his waies, [*despiseth his owne soule*] dealeth as hardly with his owne soule, in bringing shame and destruction vpon it, as if it were a thing that he despised, and were a mortall enemy vnto: [*but hee that obedi-*  
eth

*eth correction*] which listeneth vnto, and is guided by whole some leasons, whether sharpe or gentle, [*possesseth his owne heart*] hath the vse and ordering of his minde, and whole soule, and preserveth it from the power of death and damnation.

The opposition is this: Hee that refuseth instruction, despiseth his owne soule, and casteth it away: but he that obeyeth correction, regardeth his heart, and possesseth it.

None are so much their owne foes, as vnteachable persons, *Doct. 1.* which will learne no goodnesse.

The madnesse and miserie of such doth *Wisdom* declare in the end of the eighth Chapter, saying, *Hee that sinneth against me, hurteth his owne soule: and all that hate me, shall see death.* And thither we referre this matter to bee intreated of more at large.

It peculiarly belongeth to them that are obedient to Gods *Doct. 2.* holy Will, to haue the disposing of their owne hearts.

So meant *Ecclesiastes*, when he said that *the heart of a wise man is at his right hand: but the heart of a foole is at his left hand.* *Eccles. 10. 2.*

And so did *Hosea*, when he said, that *Ephraim* was like a *Dove* *Hosea 7. 11.* *deceined, without an heart.* And so did *Salomon*, when hee said, *Wherefore is there a price in the hand of a foole to get wisdom, and he hath none heart?* *Prover. 17. 16.*

First, they haue the spirit of grace, and others haue not: *Reason 1.* and where the spirit is, there is libertie, and elsewhere it is not. So that, besides them, all are bond-men, which are owners of nothing, but least of themselves and their owne soules.

Secondly, their mindes are illuminated with the sound and sauing knowledge of God, and the rest are full of blindness. Now we know that Satan is called *the prince of darknesse*: Hee ruleth and raigneth in the hearts of all them that are overwhelmed with ignorance.

Thirdly, they can master their vnrule affections, and mortifie the rebellious motions thereof. They haue power, by the grace that is giuen vnto them, to heare the word with due attention, to pray to God with feruent feeling, to reioice in the Lord with holy gladnesse, to mourne for sinne with godly



griefe, &c. whereas others are commanded by the Diuell and lust, and carried away strongly to couetousnesse, pride, vaine glorie, intemperancie, or such like : but can neuer bring any faithfull desire to any holy seruice.

True it is, that the godly obedient are often assaulted with the fore-named vices, and yeeld too farre vnto them : but they are not vanquished of them, nor disabled of recouerie. And it cannot be denied, but that the rebellious wicked haue sometimes purposes to exercise those Christian duties, and seeme to teach themselves thereunto : but it is meereely in passion without vprightnesse, neither haue they power to proceed in the performance of them.

*Vers.*

Consolation to them that yeeld obedience to holy instructions, though they come with some severity and sharpnes. They are farre more profitable than painfull, and will bring more ioy and comfort in the end, than they worke griefe and sorrow at the beginning : yea, albeit such men haue not onely Gods word to reprove them for their faults, but wicked men to reproch them for their vertues : and let it be that they are molested, and pilled, and polled, and *spoiled of their goods*, as were the faithfull *Hebrewes* : and slaine and killed, as haue bene the godly Martyrs : Yet in all this they are nothing endamaged in credit, state, or body, in comparison of their blessednesse, and most happy condition. When they haue lost all, they haue gained more than all, because they enioy their soules, which are more worth than any wealth : and possesse their hearts, which are of greater value than the richest treasures, or life it selfe. Hee that is owner of his soule, is a free-holder for euer ; and the possession of the heart is a sure euidence for the possession of heauen.

Heb. 10. 34.

3. Terroure for them that are contemptuous and wicked, refusing to subiect themselves to the gouernment of the Lord. Though they abound with all things, and sinne seeme neuer so commodious vnto them, yet it is better to haue nothing, than not to haue the owning of their owne hearts : for our

Matth. 16. 26.

Sauour saith, *What shall it profit a man, if he shall winne the whole world, if he lose his soule ?* as euery one doth which hath re-

signed

signed vp his heart to the power of Satan. We account it no great gaine, to get goods with the losse of our eares, or any other member : and yet it is safer to haue our eares cut off, and head also, and all our limmes torne in peeces, than that mine should rule in our harts heere, and hell hold our soules in thraldoine for euermore heereafter.

Verse 32. *Before the feare of the Lord goeth the instruction of wisdom : and before honour goeth humilitie.*

**B***Efore the feare of the Lord* Before a man bee truly religious and godly, [*goeth the instruction of wisdom*] hee must be daily informed in the precepts and doctrine of Gods holy will expressed in the Scriptures : [*and before honour*] either that celestiall glory which is prepared for Gods people in the life to come, or any comfortable aduancement in this life, or the vndoubted note and credit of vnstained faithfullnes and piety, [*goeth humilitie*] such as is not counterfeite, and merely in shew, but proceedeth from feeling of corruptions, and sight of ones owne vnworthinesse, whereby hee is induced in the meeknesse of his minde, to esteeme others better than himselfe. The word signifieth properly, in respect of the deriuation of it, such a kinde of lowlines as is wrought by afflictions, though it be also sometimes more largely taken. Now it is to bee inquired, what connexion there is betwene this clause and the former, which will easily be found if we obserue that the vertue and reward heere lastly mentioned, depend vpon the duty and grace in the former place specified : for with instruction there is required humilitie, and to the feare of God there is adioined honour. No man *Deut. 10.* can haue any godlinesse in him, that will not learne to bee godly.

The Prophet *Agur*, who is mentioned in this Booke, confessed to God and all the World, that therefore hee was so foolish, and void of vnderstanding, because *hee had not learned wisdom, nor attained to the knowledge of holy things.* *Prover. 30.*

The Apostle admonisheth the *Ephesians* to walke in better

Eph 4. 20. 21. waies than other ignorant Heathen men did. *For (saith hee) you haue learned Christ, and haue heard him, and haue bene taught by him, as the truth is in Iesus. &c.* Whereby hee intimareth, that nothing is to bee expected from them that are vntaught, but that which is vnholie, as hardnesse of heart, vncleanesse of life, and such lasciuious behauiour as is there spoken of. And where is pure and sound instruction, there may we looke for sincere and comely conuersation.

*Reasons.*

I

Ma 25. 7.

Rom. 10. 14.

First, there is a disability in the nature of euery man, as it now standeth corrupted, to be any way truly religious. *There is a couering* (as the Prophet saith) *that couereth all people, and a veile spread upon all Nations.* Their mindes are dark: Their hearts are hard: Their affections peruerse. Repent they cannot, beleeue they cannot, and pray they cannot, vnlesse they be effectually informed by the word of the Lord. *How shall they call on him* (saith S. Paul) *in whom they haue not beleeued? And how shall they beleeue in him, of whom they haue not heard? And how shall they heare without a Preacher?*

Secondly, neither Satan nor the world will relinquish the holds which they keepe in mens hearts, before they bee thrust out of possession by the power of Gods holy spirit: and the holy spirit of God doth vially worke by the ministration of the word.

*Ufe. 1.*

Admonition for them that enioy this pretious commodity of faithfull instruction, to make their vse of it, both in getting knowledge and pietie: and for them that are deprived of it, to take notice of their great want of a necessarie helpe, which euery man hath need of: and for all that desire to haue God to be serued and men to bee saued, that they pray for the propagation and prosperous passage of the Gospell.

Confutation of their follie, which seeme to bee taught of any and yet for godlinesse will giue place to none, their owne ripe wit and reason seruing them sufficiently for their saluation. But the weaknesse of their wit, and the vanitie of their reason is bewraied by their witlesse and vnreasonable presumption. Should a blinde man become his owne guide in

an

an unknown way, which is full of difficulties and dangers? Or is it safe for a naked creeple to enter into a combat with an armed Giant? And what way is so intricate to him that cannot see, as is the way of life to him that is not taught? And what creeple was euer so infirme in body, as hee that is wilfully ignorant is feeble in soule? How then shall he think to make his part good with the Duell?

That humilitie maketh a way for honour, wee shall haue fitter opportunitie to declare in the eighteenth Chapter, and twelfth verse, where the point is set forth by the contrary, after this manner: *Before destruction, the heart of a man is haughty: and before glory goeth lowliness.*









# AN EXPOSITION OF THE SIXTEENTH CHAP- TER OF THE PROVERBS.

## CHAPTER XVI.

Verſe 1. *The preparations of the heart are in man : but the an-  
ſwer of the tongue is from the Lord.*



It is farre from the meaning of the holy Ghoſt, to aſcribe heere free-will to man, as though hee had any absolute power to diſpoſe of his owne heart, though by conſeſſion, according to the vulgar opinion, that ſeeme to be granted : for no man can thinke an euill thought without Gods prouidence, much leſſe a good thought without his grace : but the drift is to ſhew, that albeit men deuſe much, and haue whole *armies* (as the word ſignifieth) of cogitations in their mindes, and thoſe placed in exact order, as it were in battle aray, ſo that they ſet downe with themſelues both what and how to ſpeake, yet [*the anſwer of the tongue is from the Lord*] they ſhall vtter that which God appointeth, and not abeueſ what themſelues doe purpoſe.

The Lord hath the diſpoſing of euery mans tongue at his *Doſt.*

Gen. 32.

Nam. 23.

1 Sam. 24. 18.

owne will. It was more than *Eſau* minded (as it is probable) or than ever *Jacob* did looke for (as it is certaine) that *Eſau* should greet *Jacob* with ſo great kindneſſe, and offer ſo much courteſie to him. And *Balaams* voyage to *Balak* was not with intent to bleſſe *Iſrael*, but to curſe them. Neither was *Saul* ever purpoſed to commend *Dana* for his faithfullneſſe and innocencie, but to accuſe him of diſſolatie and treaſon. Neither was it in *Caiaphas* thought to propheticke how happie all Gods children ſhould be made by the death of Chriſt, but to conſpire his deſtruction : but God compelled all theſe in that manner to beſlow their ſpeeches, and therefore euery one of them ſpoken them accordingly.

Reſons.

1 Firſt, the heart of man is in his hand, and the minde and memorie, with all the faculties of the ſoule : and he in a moment doth either further, or hinder, or alter the motions of the ſame, as ſeemeth beſt to his owne wiſdome.

2 Secondly, he hath made the mouth of man, and giuen it to him, and therefore is the principall owner of it, and conſequently, hath the chiefe commanding of it.

V<sup>er</sup>ſe 1.

Inſtruction, that when we are to ſpeake of matters of moment, wee bee more careful to craue Gods direction, than confident of our owne abilitie. When wee would wiſh others ſo to ſpeake vnto vs, or for vs, as whereby wee may receiue any benefit, that we intreat the Lord to open their lips, that they may reaſonably vtter their words to doe vs good. When we deſire to haue our enemies ſilent towards vs, and not ſpeake ſuch things as may turne to our hurt and dammage, that we beſeech him to mouſell their mouthes, and reſtraine them from dangerous and noiſome ſpeeches.

1 Sam. 16. 10.

When we are deſamed, and euill ſpoken of, that wee more looke to the hand of the righteous God, to be humbled, than to the lips of vnrigheteous men to bee vexed, according as *Dauid* did, when he was railed vpon and curſed by *Shemei*.

Conſolation for innocent perſons, whoſe conſciences are vpriſht, how witty and eloquent, how leaud and lying, how bitter and clamorous ſouer their aduerſaries bee, ſithence their tongues are not to be diſpoſed at their owne wils, but by

Gods

Gods appointment, who doth neuer appoint ought that shall be pernicious to his people. If *Hamans* accusations, and *Ahabnes* obsequies his sentence against the *Jewes*, had bene to bee executed to the destruction of the *Jewes*, they should neuer haue bene vttered by them. And why should any man therefore omit good duties for feare of euill tongues? and forbear to performe that which he ought to doe, because he dreads that which others will say? The same Lord which promisetli his seruants defence from the stroke of violent hands, doth also warrant them safety from the scourge of virulent tongues, *Iob 5. 21.*

Verse 2. *All the waies of a man are cleane in his owne eyes: but the Lord pondereth the spirits.*

**A**LL the waies] The purposes, courses, and proceedings: the deeds that are done, the words that are spoken, and the thoughts that are conceiued [of a man] of him that is viregenerate, and hath an ignorant minde, a proud heart, and a sleepe conscience, [are cleane in his owne eyes] seeme commendable vnto him: he iustificeth and applaudeth himselfe in them: [but the Lord pondereth the spirits] searcheth narrowly, not only into the behaviour, but the hearts also of all men, as it were putting them into the ballance, and examining them by number and weight, whether they bee pure and vpright, as proceeding from sinceritie; or prophane and hypocriticall, as growing from corruption and guile.

The doctrine that the former part of this sentence would yeeld, hath bene handled in the twelfth Chapter, and fifteenth verse: and that which would arise out of the other, hath bene intreated of in the fiftenth Chapter, verse 3. 17.

Verse 3. *Commit thy workes vnto the Lord, and thy thoughts shall be directed.*

**T**HE word which we translate [commit] signifieth to deuolue or role, meaning thereby that God is chiefly to be respected



respected in every thing that any man doth deale in : by taking direction from his word, both for matter and manner : by propoling a right end, even his glory, in the performance of it : by asking his helpe, and waiting on his hand, as well for successe as recompence : [*and thy thoughts shall be directed*] thy minde shall be informed in the right way : thy heart shall be confirmed to proceed on with cheerefulnesse, and thou shalt be lead with a speciall guidance to thinke vpon those meanes which will bee most effectuall for the accomplishing of thy desire, if it be for his praise and thy good to haue thy desire accomplished.

*Doct.*

They are sure to speed well which deale for God, and depend vpon him in their affaires.

There is a consent and agreement of sundry other texts of Scripture with this, which perswade to the same duty that in this place is required, and confirme the same promise that heere is deliuered. The *Psalmist* vseth almost the same words, saying, *Commit thy way vnto the Lord, and trust in him, and hee shall bring it to passe.* And the Writer of this Booke, elswhere, doth nothing differ from the same in sense, when hee saith, *Trust in the Lord with all thine heart, and leane not to thine owne wisdom. In all thy waies acknowledge him, and he shall direct thy waies.*

*Psalm. 37. 5.*

*Prover. 3. 5. 6.*

Examples may be brought for prooffe heereof, both plentifull and pregnant : as of *Abrahams* seruants journey into *Mesopotamia* to fetch a wife for *Isaac* : and of *Iacobs* to take a wife for himselfe. Who knoweth not that they altogether rested vpon the Lord in their enterprises ? And who seeth not the goodnesse of God in their protection, and direction, and happy successe ? That his gracious providence went thither with them, and was there with them, and returned backe with them, and wrought all for them ?

*Reason 1.*

First, the businesse is his, and they be his seruants, and therefore in helping them, hee doth manage his owne matters for his owne glory.

*2.*

Secondly, he is all-sufficient both in wisdom and power, and therefore it is most easie for him to direct them with counsell,

counsell, and assist them with strength, and prosper them with a comfortable euent.

Instruction, to repaire to God in all our waies, and bee religious not onely in workes of Religion, but in euery other action and exercise. Our refreshings, our ciuill imployments, our ordinarie and common vocations, though neuer so meane, will call vpon vs to craue helpe from heauen, and to be seruiceable to our heauenly Father, if wee minde to shew more obedience than the wicked, and to obtaine a better condition than the Infidels. Remember what the Apostle saith to Christians that be faithfull, and beleeuers, *Whether ye eat, or drinke, or whatsoeuer ye doe, doe all to the glorie of God.* 1. Cor. 10. 31. Vse 1.

Incouragement against all the lets and impediments that vse to slay many good men from many good seruices. The worke (say they) is great, and our power to performe it is but small: the managing of it requireth much widdome, and wee finde our selues very defectiue of widdome, and therefore how shall wee bee able to deale in matters of such difficultie? This is true, if that bee not a duty which thou art to undertake; if the worke be none of thine, as not laid vpon thee by God: but if he call thee vnto it, and set thee about it, let no discouragement oppresse thine heart: hee will surely helpe thee in it. Both *Moses* and *Ieremie* were troubled with such feares, but felt afterwards by experience, that they were causelssly fearefull. At first they considered how heavy the burden of their offices was, and how weake their owne backs were to beare it: but afterwards they found that they and their ministeries were supported and blessed by a diuine hand from aboue, and so shall euery godly man be in all religious and righteous exercises.

Reproofe and terrour of the wicked, which respect the Lord in that which they doe or take, no more than the horse in going, or the oxe in plowing, or any kinde of beast in his feeding.

Of all others, they would haue least dealing with him: their hearts say to God, as the diuels said to Christ: *What haue we to doe with thee? Art thou come hither to torment vs?* Math. 8. 31.

Whatsoever hath in it any stampe or print of his ordinance, is for that cause distastefull unto them, though otherwise they see it would bee commodious for them. How can these expect so much to haue their thoughts directed, as their hearts more hardened, and their mindes infatuated? And whether is it more likely that they shall bee blessed in their waies, or rather, according to the threatening of the law, accursed in their courses? especially when their workes are so farre from being committed to the Lord, as that they are opposed against the Lord? when they be not done soially in obedience to please him, but contemptuously in rebellion to provoke him.

Verse 4. *The Lord hath made all things for his owne sake: Yea euen the wicked for the day of euill.*

**T**HE Lord hath made all things] By making is vnderstood as well that workmanship which was bestowed vpon all the creatures for their forme and existence, as the workes which he daily doth in his perpetuall gouernment and administration: [*for his owne sake*] for his glory, which is seene in his wisdom and power, in his mercy and righteousnesse, with all other holy attributes. And thus hee doth not onely propose to himselfe, as an end that were meet, and to bee wished, but commandeth and causeth, as an effect that is necessary and certaine: [*euen the wicked against the day of euill*] This clause is annexed, as a preuention of an obiection that might arise out of the former words: How truly may it bee said that hee hath made all things for himselfe, when reprobates, both men and Angels, continually set themselves against him? Now to this he answereth, that hee getteth no small honour by them that are most vngodly and wicked: for silence they refuse to yeeld him glory by their life, and to acknowledge his goodnesse in the time of their prosperitie, he will glorifie himselfe by their death, and manifest his iustice in the day of their destruction. And to that damnable state they are fore-ordained by Gods righteous decree,

as it is intimated heere, and expressly affirmed in other places, and yet made worthy of it by their owne vnrighteous behaviour: as is noted in *Pharaoh*, and other obstinate Rebels.

The praise of God is set forth not onely by his most eminent creatures and actions, but euen by the meanest of his workes, and the worst things that be.

This doth *Dauid* acknowledge in the generall, when hee saith, *All thy workes praise thee, O Lord*: and dilateth vpon it *Psalm 145. 10.* in the particulars, when not only hee prouoketh Kings and Princes, and all people to performe this duty, but bringeth in all sorts of beasts, and fishes, and fowles, and creeping things, *Psalm 148.* as occasions and meanes thereof.

When the Lord was sending the Prophet *Isaiah* about a most vncomfortable message, euen by his ministerie to harden the hearts of the people, to their destruction, the *Seraphims* cried, *Holy, holy, holy is the Lord of Hosts.* *Isa. 6. 3.*

When *S Paul* had discoursed of the reiection of the *Iewes* from being a Church for many hundred yeeres, which miserie he could haue bene content to preuent with the price of his owne soule, he concluded the point in this manner: *Of him, and through him, and for him are all things. To him be glory Rom. 11. 36. for ever. Amen.*

First, the holy and onely wise God cannot possibly doe any thing that is vaine, and fit for nothing, as euery thing is that serueth not for his glory. A prudent man will aime at some vse of those things which hee taketh in hand, and therefore much more will he which maketh men prudent, and giueth them their wisdom, and can turne all things to such vse as best pleaseth him.

Secondly, the Lord is prouident for his creatures in all his workes, and regardeth their good, especially of the primall and most excellent, as men and Angels: Now hee respecteth none so much as his owne honour, nor marcheth any in equality with himselfe; for whatsoever happinesse is conferred vpon them, it is subordinate to his praise: and that is the scope and chiefe end whereunto all other ends and proceedings are directed.

Instruction,



v. 1.

Inſtruction, to obſerue matter in all his workes and waies, whereby we may be mooued to yeeld him that praife which is proportionable to the object offered vnto vs. If we ſee puniſhments executed, there is cauſe that wee ſhould bee humbled, and made to tremble at his juſtice : if mercies bee performed, let vs bleſſe his name for his goodneſſe. And ſo when things come to paſſe that are ſtranger than we thought of, or greater than wee expected, let vs wonder at his wiſdome, and be guided by it : and magnifie his power, and reſpoſe vpon it.

And becauſe we our ſelues are of his making, and hee doth giue vs life, and breath, and all things : yea becauſe we are of his ſecond making, and hee doth giue vs eternall life, and grace, and all bleſſedneſſe, therefore ought we to be for him, and his glory, againſt ſinne, and his enemies. And this may be a forcible motive to make vs patient in all the afflictions which he impoſeth vpon vs, becauſe they are his worke, and for his honour, which will be the more procured by our humble and fruitfull ſubmiſſion to him in the ſame.

2

2 Pet. 2. 9.

Terrour for vngodly men, which giue all the members of their bodies, and faculties of their ſoules, as weapons of vnrightheouſneſſe, to fight againſt God, and yet thrive in their wicked waies, and proſper in their ſinnes. *They are reſerued* (as *S. Peter* teſtifieth) *to the day of iudgement to bee puniſhed,* though they ſhould not be plagued ſooner. The Lord will ſhew himſelfe to be admirable in righteouſneſſe, when all the world ſhall ſee them miſerable with torments.

Verſe 5. *All that are proud in heart, are abomination to the Lord: [though] hand [some] in hand, be ſhall not be unpuniſhed.*

**A**Ll ſorts and degrees of men, male or female, yong or old, high or low, and euery particular perſon, of what condition ſocuer, [*that are proud in heart*] whoſe hearts are lofty, and void of humilitie ; and the heart is therefore ſpecified, becauſe pride is ſeated in it, and floweth from it, and that no man ſhould challenge to himſelfe any immunity from the

the wretched estate of the proud, vnlesse his heart bee seasoned with humilitie. He that hath an high minde, though he beare a low saile, and keepe a small port, without pompe and brauery, may be as loathsome in the eies of the Lord, as some others that set foorth themselues with greater shewes. Yet note that he saith not, all that haue pride in their hearts, for who can be fully freed from it so long as he is cloathed with mortalitie? but they that are proud in heart, and so be none that vnfaignedly feare God; for that manner of speech intendeth the habit or dominion of pride, which is only in the vnregenerate: [*are an abomination to the Lord*] he hath them in detestation, and cannot abide them: [*though hand ioint in hand*] notwithstanding that they vnite their forces, and combine themselues together for their defense and safety, [*he shall not be unpunished*] not one of them shall escape the strokes of God, though for a time he deferre his iudgements.

The better that men doe like of themselues, the worse the Lord doth like of them.

The mischiefes that ensue vpon pride, haue beene more at large intreated of in the second verse of the eleuenth Chapter: and the vanitie of wicked mens associacion for impunity, in the 21. verse of the same Chapter.

Verse 6. *By mercy and truth shall iniquitie bee purged: and by the feare of the Lord men depart from euill.*

**B**y mercy] That kindnesse and free loue which the Lord beareth to his elect, [*and truth*] the faithfull accomplishment of his promises (and in the same sense are the same words taken in Chap. 14.8.22. *To them that thinke on good things shall be mercy and truth*) [*iniquitie shall be purged*] as well originall guilt as actuall transgressions, and all that is amiss in the nature, and hearts, and waies of Gods chosen, shall bee remitted and washed away through the blood of Iesus Christ. That this is the meaning of this sentence, it appeareth by the force of the word, that signifieth to make expiation, which properly belonged to Christ to doe, though typically the

1. Iohn 2. 2.

Priests of the Law were said to expiate by the sacrifices which they offered. For he (as *S. Iohn* witnesseth) which is our Advocate with the father, is likewise the propitiation for our finnes : [*and by the feare of the Lord*] the knowledge of his will, the reuerence of his maiestie, and the regard of his fauour, [*men depart from iniquitie*] they decline from wicked waies, and doe those things which are lawfull and good. Yet neither of them are in full perfection, though both of them in sinceritie and truth. So that he declareth the causes of iustification in the former clause, and the exercise of sanctification in the latter : shewing by whom finnes are pardoned, in the one ; and to whom the assurance thereof pertaineth, in the other.

Doct. 1.

Remission of finnes and saluation are giuen by God, and not bought by men.

I. 3. 43. 21. 26.

That pride and presumption, to arrogate to ones selfe the praise of making himselfe happy, is most loathsome to the Lord, and therefore he hath stored the Scriptures with testimonies and proofes, to helpe our hearts against it. And to this purpose is that in *Isaiah* : *I [esen] I am he that putteth away thine iniquities for mine owne sake, and will not remember thy finnes. Put mee in remembrance ; let vs reason together : count thou that thou maist be iustified.*

Titus 3. 5.

The meaning of the latter words is as if he should haue said, Shew thy righteousness, if thou hast any, and I haue forgotten it : Stand for thine owne worthinesse : Recount the meritorious workes which thou hast wrought, to be iustified thereby : but all will be in vaine. And *S. Paul* doth expressly disclaime all merits of this nature, both for himselfe, and all his brethren. *He saved vs* (saith he) *not by the workes of righteousness which we had done, but according to his owne mercy.*

Reasons.

1

First, all mens workes, before remission of finnes, are nothing else but finnes, wherewith the Lord is offended : and can that pacifie his anger, which further prouokes him to be angry ?

2

Secondly, all the workes of the godly, euen after their sins are pardoned, be yet mingled with sinne, whereas the merit  
of

of our redemption must bee absolutely righteous, and infinitely holy, according as the Law broken, and the Law-giuers iustice are.

Thirdly, the best workes of the best men, and that which is best both in the men, and in the workes, is his owne free gift: and would it become them to boast thereof, as though they had deserued at his hands for receiuing his almes? 3

Fourthly, all the good that any man can doe, though hee could doe more than euer any meere man did, is it selfe a due debt, and farre lesse than is due: and how then should it goe for the discharge of all former debts and arreages? The payment of some part of this yeeres rent will not serue the turne to heale the last yeeres forfeiture. 4

Confutation of the Papists, who will not be beholding to the Lord for their saluation, so as to yeeld him the entire praise thereof. *Ps. 1.*

They must earne some part, or haue no part: They will either winne it, or neuer weare it. But it may bee truly said of them, that *they trusting in lying vanities, doe forsake their owne mercies.*

Consolation to Gods people, who haue a gracious God to flie vnto, and depend vpon, though themselves cannot helpe their soules against their sinnes. Notwithstanding their miseries bee many, and their merits none at all, yet his mercie and truth are sufficient to helpe against the one, and to supplie the other, and to be all in all vnto them. In them there is efficacie, and constancie, and perpetuities, according as the Psalmist saith, *His louing kindnesse is mighty towards vs, and his truth endureth for euer.* *Psalm 17.* 3

After that we are estated in his mercies, we shall as certainlie remaine happie people for euer, as we know him to be a glorious God for euer. Hee can no more faile of any part of his mercy and truth, than of his whole nature and Deitie.

Instruction, so to belecue and liue, that wee may haue his promises for vs, and not his threatnings against vs: Otherwise his truth and iustice will ioine together to condemne vs, and not his kindnesse and truth to forgiue and iustifie vs. He 3



will not cast off his righteouſneſſe, as he will not faile of his mercy. For if he ſhould either puniſh his people that are penitent, or ſpare his enemies that are obſtinate, he ſhould forfeit his truth: for hee plainly profeſſeth, that *hoſe that walke after the ſtubbornneſſe of their owne hearts, he will not be mercifull vnto.*

*Dott. 2.* And by the feare of the Lord] According as any man is religious in heart, ſo hee will ſtrive to bee innocent, and honeſt in life.

He that is godly, will ſurely be good: and he that is impious, cannot chule but be vnrighteous. The Apoſtle charging vnregenerate men with wicked behauiour, as that *their mouth is full of curſing and bitterneſſe, and their feet ſwift to ſhed blood, &c.* aligneth this as a cauſe of all thoſe euils, that *the feare of God is not before their eyes.* Where *Abraham* doubted that *the feare of God was not*, hee looked for diſhoneſt dealing: and iuſt cauſe hee had ſo to doe, though hee vſed vnmeet meares to preuent it, and extended his ſuſpicion too farre in miſdeeming all, whereas it appeareth that there was pietie and godlineſſe in ſome.

Contrariwiſe, *Iob* and *Ioseph*, by vertue of this reuerent awe of God, obtained power, not onely againſt the praſtiſe of groſſeſſennes, but ouer their eyes, that they ſhould not caſt wanton lookes; and ouer their hearts, that they ſhould not conceiue vnchaſte thoughts.

*Reason 1.* Firſt, it worketh an *hired of that which is euil*; and we know no man will be deſirous to meddle much with that which he ſouth not.

*2* Secondly, it putteth men in remembrance of Gods precepts, of Gods preſence, of Gods threatnings, of Gods iudgements, and loſſe of his fauours and mercies. *What portion ſaith Iob ſhould I haue of God from aboue? and what inheritance from the Almighty from on high? Is not deſtruction to the wicked, and ſtrange [punishment] to the workers of iniquitie? Doth not hee behold my waies, and tell all my ſteps?* *Iob 31. 2. 3. 4.*

*Uſe 1.* Inſtruction, that if we wiſh well vnto our ſoules, and would not lay load vpon our conſciences; if wee beare loue to our bodies,

bodies, and would not haue them polluted with corrupt conuersation ; if we tender our credits, and would not be blemished with naughty practises, then let vs seeke to be sanctified thorowout with soundnesse of Religion and godlinesse.

Or would wee be glad that our people should prosper, and our children take good courses for our comfort ? Are wee loath to see them vnthriftie, vnchaste, giuen to filching, or drunkenness, or any other misbehaviour ? Let vs then teach them to know the Lord, and perswade them sincerely to worship him, and that will be a preseruatiue against all these mischiefes.

Conuiction of them which trust they are godly, and bragge that they are very religious, and yet the waies that they walke in, are most licentious and wicked. If they were any whit acquainted with the feare of God, they would be much more estranged from such leaud behaviour. The loyalty and obedience which they shew to sinne, doth prooue them to bee Traitors and Rebels against the Lord.

Consolation for such as are reformed of all their former faults, and returne not againe to them, or to as bad : that they are vnfaignedly religious, though peraduenture they haue not so sensible feeling of it. If they were not friends with God, and feared him, they would not fall out with sinne, and flie from iniquitie.

Verse 7. *When the Lord is pleased with the waies of a man, hee will make his enemies at peace with him.*

**W**Hen the Lord is pleased with the waies of a man] When any person leadeth a holy and righteous life, with faith and integritie, according to the rule of his word, *hee will make his enemies at peace with him*] hee will cause his aduersaries to lay aside their hatred, and beare good will to him, and deale friendly with him.

This cometh to passe often, but not alwaies: neither would the Holy Ghost haue it taken for a perpetuall rule ; for how then should that be verified which our Saviour told

Luke 21. 16. his Disciples, that *they should be betrayed of their parents, and brethren, and kinsmen, and friends, and be hated of all men for his names sake* : which wee see vsually come to passe also in our times ? But this is the best meanes to reconcile them vnto vs, and winne their loue either sooner or latter, as experience diuers times declareth. And this procureth protection from God, though malice be nothing diminished in them. And this may occasion them now and then to doe vs a good turne in a fit, as the *Egyptians* did to the *Israelites* ; or before they are ware, as *Haman* did to *Mordecai*, though they beare no good affection to vs.

The best way to haue mans fauour to doe vs good, is to get Gods fauour. *Jacob* was vndoubtedly perswaded of this, when his brother *Esau*, whose wrath he feared, was comming with a band of men to meet him : and that made him so indefatigable in his prayer and wrestling with the Lord. And the answer which he received, with the successe that he found, was suitable to the meanes which hee vsed. *Because thou hast had power (saith the Angell) with God, thou shalt also preuaile with men.*

The same course tooke *Mordecai* and *Hester* to procure the fauour and helpe of *Ahasuerus* ; and *Nehemiah* to obtaine his suit of King *Artaxastres*. And it is said of the *Jews* that were in *Babel* and other places, that *when the Lord remembered his covenant towards them, and repented according to the multitude of his mercies, that hee gaue them fauour in the sight of all them that lead them Captiues.*

Reason 1. First, hee hath the affections of all men at his disposition : Hee denieth their loue and liking to whom it pleaseth him : and he incenseth their wrath and hatred against whom he appointeth it. He made *Ahasuerus* to cast off *Vashti*, whom he doted on before ; and to embrace *Hester*, whom hee neuer knew before. Hee caused the same King in a moment to abhorre and hang *Haman*, which had beene his minion and principall fauorite ; and to admire and promote *Mordecai*, whom he had formerly prescribed and destinated to death.

2 Secondly, hee doth blesse the vertuous and amiable behaviour

uiour of his seruants, that it shall be obserued of their enemies, and that to the pacifying of their displeasures, and reconciling of their good wils : as their mildnesse and mercie, their humilitie and patience, their diligence in their callings, their faithfulnessie to their friends, their loue to their enenies, their innocencie towards all, and readinesse to doe good to euery one. By these and such like, though some be mouued to more enuy, yet many will bee allured to better liking of them.

Instruction, that when wee haue many aduersaries to oppose vs, and few friends to releue vs, we examine our waies, whether they doe offend, or please the Lord. If hee be at variance with vs for that wee haue prouoked his anger, it is his displeasure that hath procured vs so many foes, and it is our repentance that must obtaine deliuerance from them. But if he be at peace with vs, they shall not long warre, nor at all preuaile against vs : either their hearts will be changed, and they turned to be our friends, or their power restrained, that they shall be but weake enemies. Either they will desist from their malice, or others will protect vs from their mischief, or God himselfe will be our refuge, that wee shall not be hurt by their violence.

Confutation of their follie that curry fauour with men by sinning against God, as by flatterie, and telling of false tales, and seruing their turnes in all other vnlawfull practises. Who is able to recount all the particular courses of this kinde, they are so many ? There is no euill worke that they dare omit when they are required to doe it, if it be in request ; nor any good durie that they will aduenture to performe, if it bee in disgrace, lest they should make their friends become their foes.

Let them know, that the friendship that is so gotten or retained, is either vnconstant and mutable, and is like to bee lost as soone as it is found ; or vnprofitable and barren, that will doe them no good at their greatest need ; or dangerous and noisome, that wil turne to the hurt either of their hearts or bodies. For many of them whose fauour they haue paid  
for



for with the hazzard of their soules, doe at length become their mortall enemies for the ruine of their present estate: but which of them all will shew his kindnesse in helping them to Heauen, and seeking the happines of their state to come?

Verse 8. *Better is a little with righteousnesse, than great revenues without equitie.*

**B**ETTER] More comfortable and profitable [*is a little*] small subsistence or maintenance [*with righteousnesse*] when the man himselfe is iust and godly, and his possessions are well gotten and vsed [*than great revenues*] either a large stocke, and store of money, or any kinde of riches, or lands, or pensions, or commings in, whatsoeuer, [*without equitie*] which are vnjustly come by, vnrighteously kept, or vnlawfully spent. See Chap. 12. verse 27. and 15. verse 16.

Verse 9. *The heart of a man purposeth his way: but the Lord directeth his steps.*

**M**ANy deuises, intents, and resolutions, are in the mindes of men: [*but the Lord directeth his steps*] his prouidence causeth their determinations either to proceed and take effect, (when they intend to doe that which he hath decreed to haue done) or else to be staied and hindered, when they purpose to themselues those things which hee hath not appointed. And because the whole course of mans actions is resembled to a way, hee therefore doth call all his particular proceedings therein, his steps.

*Doct.* Men doe purpose many things, but God disposeth all things.

*Psal. 37. 23.* The Prophet *David* affirmeth the same point, saying, *The steps of man are directed by the Lord.* And *Jeremie* doth also confirme it, when hee saith, *I know, O Lord, that the way of man is not in himselfe, neither is it in man to walke, and to direct his steps.* If it had beene otherwise, all *Israel* should surely haue perished when the *Egyptians* pursued them, with purpose, and resolution,

lution, to ouertake, and slay, and spoile them. Neither would *Hezekiah* and his people haue beene much more faine, if *Sennacherib* could haue done as much as hee minded, and boasted, and threatned, for his will was plainly enough declared by *Rabshakehs* words.

First, he alone doth fashion all their hearts, and therefore *Reasons*. can easily make them alter their thoughts, and change their 1 mindes; or goe on constantly with their worke, and continue *Psalm 33:24*. their resolutions.

Secondly, they hold their power of him, and their life al- 2 so: their strength is his, and so is their breath, and therefore they shall neither be able to doe ought that hee resisteth, nor vnable to doe any thing that hee appointeth. It is said, that *Herod and Pilate, with the Gentiles, and people of Israel, came to- Act 4:28.* gether to doe what soeuer his hand and counsell had determined be- fore to be done.

Thirdly, as all men are made for his glory, so all their waies 3 doe tend thereunto, though not in their purpose, yet by his prouidence, and therefore he doth accordingly direct them for the same end.

Instruction, that sithence hee doth direct our actions by *Vse 1.* his prouidence, wee pray him also to guide our hearts by his grace, and cause vs to purpose that which he doth approoue of, that wee may be assisted by his power for the good effect of our enterprises. And if wee finde good successe in our affaires, according as we wish, let him haue the praise thereof, for making vs to prosper: If we see our selues crossed therein, that we cannot accomplish our desires, wee acknowledge his righteous hand in the same, and submit our wils vnto his most holy wisdom. And this may yet further be a forcible moue to make vs more depend vpon him than on any one, or all men beside: If they shew loue and kindnesse vnto vs, the principall praise and thanks belongeth to him: If wee finde hard intreatie at their hands, there is due cause of humilitie and patience, because hee hath iustly stirred them vp to afflict vs.

Consolation for the people of God, which desire to walke 3

11. 33. 40.

in the waies of his word, for they shal neuer want the guidance of his spirit. A promise is made to them for their good prosperitie, and it is in his hand to conduct them to it, and as easie for him to effect it, as to speake it. And because the wicked are continually practising against the godly (innumerable plots being cast for their ruine and destruction) this is our comfort concerning our safety, that whatsoever God hath purposed in mercy for our good, shall take place; and nothing that they haue concluded in mischief for our hurt, shall preuaile. *The Lord reareth the counsell of the Heaue[n] (such the Scripture) and bringeth to nought the deuises of the people. The counsell of the Lord shall stand for ever: and the thoughtes of his heart shal remaine all ages.*

Verse 10. *A sage sentence should be in the lips of the King: his mouth should not transgresse in iudgement.*

**A** Sage sentence] The word signifieth a diuination, being vntyled very often in the euill part for the predictions of the Soothsayers and Astrologers, and so is forbidden in the Law, *Deut. 18. 10.* And sometimes in good part, as *Isa. 3. 2.* *The Lord will take from Iherusalem the strong man, and the man of warre, the Iudge and the Prophet, the Diuiner or prudent man,* (who by obseruation of causes can foresee what effects are like to follow) *and the aged.* And in *Micah 3. 6.* there is a threatening, that night and darknesse (meaning Gods iudgements vpon their mindes, or bodies, or both) shall keepe them from vision and diuination. And so heere it is prescribed as the Kings dutie, and commended as his vertue, and not reprooued as his fault. And heereby is intimate, that a wise equall manner of proceeding in all causes *should bee in the lips of the King* in the words and liuinges of the Ruler, and Couraigne Gouvernour, and of the subordinate Magistrates vnder him, who are deputed to supply his place for him: *his mouth should not transgresse in iudgement* neither he nor they ought to passe or as any vnjust sentence, or otherwise vnter vnrighteous speeches, but deale vprightly towards euery man in euery matter.

They

They that be in great authoritie, haue need to be well furnished with wisdom and iustice.

The prayer which *Salomon* made to God at the beginning of his raigne, doth argue that he knew both these graces to be necessarie for him. *Give* (saith he) *to thy seruant an vnderstanding heart; to iudge thy people; that I may discern betwene good and euill.* Now that which hee asked, God was well pleased to graunt; and that end which he proposed, God also much respected; that he would therefore, see did afterwards in the case of the two vniuersall women or harlots about the childe. And it is said, that *all Israel heard the iudgement, and saw the wisdom of God to be in him to doe iustice.* 1 King. 3. 22.

First, the Magistrate is made the Lords Lieutenant and Deputy: he ruleth for him, and occupieth his place, and therefore must not onely approoue himselfe to his presence, but endeavour to proceed, as he verily thinketh God himselfe would, if he were personally in the same case: there and then to sit vpon the same causes.

This was the ground of *Lehothaphus* admonition to his Iudges, whereby he perswaded them to be faithful in the execution of their offices. *Take heed* (saith he) *when ye doe, for ye execute not the iudgements of man, but of the Lord, and he will be with you in the cause and iudgement. Wherefore now let the feare of the Lord be vpon you: take heed, and doe it: for there is no iniquitie with the Lord our God, neither respect of persons, nor receiving of rewards.* Ch. on. 1.

Secondly, the subjects ruled are also the Lords subjects, sheepe, and people, as *Salomon* coniected in his prayer before mentioned: God is the master and owner of the flocke; the Prince his principall shepherd; and next vnto him; and the subordinate Ministers of iustice inferiour shepherds vnder the Prince.

Thirdly, where the Magistrate faileth of upright dealing, much mischefe ariseth, both to the innocent, in regard of his state and bodie; and to the offender, in regard of his soule and conscience; and to the Common-wealth, in regard of the manifold euils that ensue vpon vniustice: all which,



for the most part, are prevented, or healed, by the wisdom and faithful dealing of righteous Governours.

*See 1.*

Instruction to all that have authority committed vnto them, or are like hereafter to beare rule ouer others, so to store their mindes with knowledge, that their lips may speake not only equally, but admirable and diuinely, and to bee as farre before other men in wisdom and vnderstanding, as they are about them in place and dignitie. These two vertues conioined, and seasoned with pietie and godlinesse, will adde daily increase of honour to them that are most honourable and excellent.

And as they are much behouuefull for their reputation, so are they very necessarie for their consciences, because they must yeeld an account to God of the manner of their administration and government. In which respect, euery sentence which they passe, and euery worke of their office which they performe, doth more neerely concerne themselves, than the parties whose causes they deale in. If they doe iustice, and decree that which is right, they shall haue praise for the same from the most righteous Iudge at the last day: but if they haue peruerced iudgement, if they condemne the innocent, and if they confirme the wicked in their wicked waies, they doe all this against their owne soules: those matters will bee called into question againe at that time, and then they shall haue shame before the iudgement seat of Christ, in the presence and hearing of all the world.

*Verse 11. The weight and ballance of iudgement are of the Lord: all the weights of the bagge are his worke.*

**T**HE weight and ballance of iudgement] iust, euen, and equal measures, and all ypright and faithfull dealing in euerie respect, [*are of the Lord*] commanded and appointed by him, according as it is said in the Law, *Thou shalt haue a right and iust weight: a perfect and a iust measure shalt thou haue, that thy scales may be lengthened in the land which the Lord thy God giueth thee. For all that doe vnrightheously are abomination to the Lord thy*

*Deu 25. 15, 16*

thy God. [all the weights] the great and the small, and of the middle size [of the bagge] which men vse to put into the bagge for the better and safer keeping of them, [are his worke] his ordinance, found out and inuented by his special prouidence and direction, and warranted by his word for the benefit of humane societie, and the preservation of equitie in the trafficke of one man with another. Heerein is a secret admonition contained by consequence, that no man peruert them to fraud and deceit, because that man is not only thereby damified, but Gods owne ordinance is thereby violated. See Chap. 11. verse 1.

Verse 12. *It is an abomination for Kings to commit wickednes: for the throne is established by iustice.*

**I**T is an *abomination* an horrible and loathsome thing, where with the Lord is highly displeased, [for Kings] for great and mighty men, and Magistrates of euery degree, [to commit wickednesse] to walke in impious, vncleane, and vnrighteous waies: [for the throne] their honour, and safety, and good estate euery way, [is established by iustice] made firme, and continued the longer, by their faithfull and vpriight behaviour towards God and their people.

The greater men be, the more grievous their faults are Doct. 1. when they fall into sinne.

By this argument doth *Hosea* exaggerate the offences, and iustifie the punishments of the Priests of his time. *As they* Hos. 4. 7. *were increased* (saith he) that is, growen richer, and exalted higher, *they rebelled aginst me, therefore I will change their glorie into shame.* And *Jeremie*, by way of comparison, doth somewhat extenuate the naughtinesse of the vulgar sort, to aggravate the wickednesse of the nobilitie, saying, *They* (this common people) *are poore, they are foolish, for they know not the way* Ier. 5. 4. 6. *of the Lord, nor the iudgement of their God. I will get me vnto the great men, and will speake vnto them, for they haue knowne the way of the Lord, and the iudgement of their God; but those haue altogether broken the yoke, and burst the bonds. Wherefore a Lion*

out of the Forest shall slay them, and a Wolfe out of the Wildernesse shall destroy them, &c.

Reason 1.

First, the more bountifull God hath beene to them, the more thankfull they ought to be to him; and as he hath increased their wages, they should also mend their worke: large pay doth duly challenge large paines: and therefore contrariwise their great offences must needs deserue the greater punishment.

The Lord was wont to chide great personages, when they committed great transgressions, with the high places he had advanced them vnto, as *Saul*, and *Ieroboam*, and *Eli*, though better than they, and *Dauid* himselfe, though better than all.

Secondly, their finnes are very pernicious and pestilent. they bring euill into request, that men by their example will practise it for credit sake. When *Ieroboam* is mentioned, hee is vtually denoted by this, that *he made Israel to sinne*.

Thirdly, they draw downe plagues and iudgements vpon the places and people that are vnder them, as *Dauid* did by his adulterie and murder: and when he committed a smaller fault, as was the numbring of the people. But the strokes which the fearful finnes of *Manasse*, *Iehoiakim*, and others, brought vpon the City, Temple, and inhabitants of *Ierusalem* and *Iudah*, were marvellous lamentable in those daies, and very memorable still in these times.

Use 1.

Reproofo and terror for such as priuilege themselves by those prerogatiues which they haue aboue other men, where as none are in so dangerous and miserable estate as they.

They thinke their gentrie will warrant all impietie, and their dignitie assure them of impunitie, and their eminent places a protection from all punishments. And therefore so many are puffed vp with pride, and practise cruelty, and professe adulterie, and breath out blasphemies, and liue in voluptuousness, and scarce forbear any kinde of iniquitie.

Instruction, for honourable personages to take the right way to preferue their honour, by keeping themselves from those corruptions whereunto this age of ours, and that state

of

of theirs are very prone. Let them therefore read the Scriptures constantly, as the King was commanded to doe *all the daies of his life, that hee might learne to feare the Lord his God, and to keepe all the words of the Law.* Let them meditate in the same with as great diligence as was required of *Ioshua*, who was to apply himselfe thereto both *day and night, that he might doe according to all that was written therein.* Deut. 17.19. Ioshua 8.

Let them haue faithfull Ministers about them, which will shew them their finnes, and deale faithfully with their soules, as *God* and *Nathan* did with *Dauid*: and let them hearken to their wholesome counsels, as *Dauid* did to *Gods* and *Nathans*. *The throne is established, &c.* The goodnesse and iustice of *Dauid*, men in authoritie doth better uphold their estate than great wealth and riches.

The Lord by *Jeremiahs* declaring how happy *Israhel* his Father had bene, and how wretched *Ieboukims* the sonne should be; and why the one did speed so well, and wherefore the other could thrue no better, saith, *Shalt thou sayne because thou dost thy selfe in Cedar? Did not thy father eat, and drinke, and prosper, when hee executed iudgement and iustice? Or when hee indged the cause of the afflicted and poore, hee prospered, it is not this because he know mee, saith the Lord? But thine eyes and thy heart are only for thy conuersion, and for oppression, &c.* And so his ruine and destruction is shewed in the words following.

First, there, and nowhere else, is stability and assurance, *Reason 1.* where God is a refuge and defence: they stand all time whom he protecteth, and downe they must whom he neglecteth: And whom doth hee preferue but the righteous? And what righteous man was euer forsaken? Especially, what righteous and godly Prince can possibly bee destitute of his aid and succour?

Secondly, equal and ypright administration of iustice doth knit the hearts of the people to their gouernours: and the loue of the subjects is a strong foot, and a mighty munition for the safety of the Ruler.

Thirdly, when the Magistrate doth right to all, and wrong to none, euery good and indifferent man will reuerence him, and



and stand in the greater awe of his lawes : his authoritie will command the very heart, so that none but such as are desperately rebellious, will dare to attempt any thing against him. It is noted, that *when all Israel had heard the wise and righteous sentence that Salomon passed for the deliuerie of the childe to the right mother, they feared the King* : and the reason is added, *because they saw the wisdom of God was in him to doe iustice,*

1. King 3. 28.

172.

Reproofe of their folly that make fraud and oppression the pillars and buttresses of their estates, to vphold them from decay, and meanes and instruments to erect them higher. And this is to be found almost in all sorts of superiours ; as in many masters, which are as fierce as Lions in offering injuries ; and preying vpon their apprentices and seruants. So in sundry Land-lords, who are as hungrie as Beares to swallow vp and deuoure the labors and substance of their poore tenants. So in diuers Magistrates and Officers, who smite with the fist of wickednesse, and lay heavy burdens vpon the backs of their inferiours. But let them bee intreated to remember, that God doth heare all, and see all, and will iudge all ; and that whiles they go about to make themselues great, they make themselues guiltie of great iniquitie, and liable to great punishments, which no title, nor price, nor power can preuent. They vndermine the very foundation of their honour and posteritie, when they take that course for the aduancing of their names, and the raising vp of their houses.

Verse 12. *Righteous lips are the delight of Kings : and the King loveth him that speaketh right things.*

THE latter clause sheweth what is the sense of the former, that when it is said, [*Righteous lips are the delight of Kings*] is meant, that Kings and great personages will affect such as speake with truth, wisdom, and faithfulness. This often cometh to passe, but oftener faileth, more mightie men fauouring flatterers and Sycophants, than such as are vpriight in their speeches. And yet is there no vntruth in the sentence, because the purpose thereof is to shew what is done by some, and

and ought to bee done by all. It is therefore giuen as a precept to Princes and superiours, to make much of them that speake plainly with iudgement and discretion: and an encouragement to subiects and inferiours, to vse their lips so, with expectation of fauour thereby, if not from mighty men in the earth, yet from the Almighty God in Heauen.

Faithfulnesse and honestie is the directest way to preferment and honour. Wee see it verified in *Joseph*, in *Daniel*, in *Mordecai*, and others. And there is to the same purpose a like saying in another Chapter: *Hee that loueth purenesse of heart, for the grace of his lips the King shall be his friend.* See more for this point in the 14. Chapter at the last verse. Dott. Prouer. 22. 11

Verse 14. *The wrath of a King is as messengers of death: but a wise man will pacifie it.*

**T**HE *wrath of a King* His indignation, iustly and vpon due cause kindled against his seruants or subiects, [*is as messengers of death*] doth portend and threaten some great punishment, if not present death, to the parties with whom he is offended, if they fall into his hands: [*but a wise man will pacifie it*] hee will endeavour either by his owne meanes, fit opportunitie being taken; or by mediation of others, who shall bee better regarded, to aswage his anger.

It is very dangerous for any man to incurre the displeasure of Princes and great Potentates. Dott.

True it is that *Pharaoh* was very much moued against *Moses*, and yet *Moses* nothing feared *Pharaohs* fiercenesse: and *Nebuchadnezzar* was full of rage against the three children, and yet could doe the three children no harme: And *Ahab* stormed at *Elijah*, and sought to slay him, and yet had neuer power to preuaile against him, because the displeasure was without the desert of those Prophets. But the case standeth otherwise with those that exasperate their Soueraignes with their rebellious behauiour, or any other misdemeanures. To such the feare of the King is like the roaring of a Lion. Prouer. 10. 3.

*Hee that prouoketh him to anger, sinneth against his owne soule.*

L

Witnesse

*Hester 7.* Witnesse for this purpose, *Haman*, who notwithstanding all his former familiaritie with the King, felt yet what it was to offend a King.

*Reasons.* First, his might enableth him to doe as much as his anger periwadeth him : if hee purpose ought, hee can easily haue it effected : if hee passe sentence, who will denie execution ?  
*Eccles. 8. 4.* *Where the word of the King is (saith Ecclesiastes) there is power : and who shall say unto him, What dost thou ?*

2 Secondly, he is (as *S. Paul* testifieth) Gods Lieutenent and *Minister to take vengeance on him that doth euill* : and therefore the Lords anger is to be trembled at in his indignation : and he is many times made seuerer in his iustice, and will not pardon malefactors, because God is righteous in his iudgements, and will surely haue those malefactors punished.

*Vse 1.* Instruction, to please our gouernours as much as we may, and that in most lawfull and loyall manner, and with all due care beware how wee kindle their anger : for their iust wrath is a sparke of Gods wrath : their menaces are his threatnings : their sentences are his iudgements : their stripes are his strokes : and those doth hee plague, whom they doe punish. Let vs bee farre then from those practises which may giue them cause of prouocation against vs, and keepe our selues from those companions which may embolden vs against them. *My sonne* (saith the wisdom of God) *fear the Lord and the King, and meddle not with them that are seditions.*

*Prover. 24. 21.*

And this serueth also to admonish them who are already fallen into the displeasure of mighty and potent personages that rule ouer them, that they sit not downe securely while their danger is so great. The more eminent the person is against whom the offenses are committed, the more imminent the perill is to the party that committeth the offenses.

What is then to be done in such a case, that the euill like to follow may be prevented ? Our text telleth vs, that a wise man will vse his wisdom in asswaging the anger, and reconciling the fauour of Kings and superiours incensed.

In the first place, seeke grace from God, (as *Hester* did, and *Mordecai*, and all the godly *Jews*) to turne away his indignation,

nation, and then is it easie for him to mitigate and appease the Princes displeasure.

And next, either sollicite friends to intercede for thee, as *Dauid* did *Jonathan*, and *Mordecai* *Hester*; or else deale so in thine owne cause, as whereby hee may bee most moued to shew thee compassion. If thou be falsely accused, make cleere thine innocencie with humilitie; if iustly charged, acknowledge thy fault with submission; if remission may conueniently be granted, beseech thy Soueraigne to pardon thee: if so much cannot be obtained, yet intreat that at the least hee would pitie thee.

Terrour for that sinfull swarme of Iesuites, Seminaries, and other treacherous Papists of euery sort, whose practise and profession is to subuert the state and maiestie of the Prince. They do not only detract from him, and transfer to a forraigner, the mortall aduersarie of Christ and Kings, that authority & soueraigntie which he hath in matters of greatest moment, but denie him allegiance in ciuill causes, and refuse to secure him from their force and violence against his person and dignitie. If this audacious obstinacie; if this egregious contempt; if this most barbarous disloyaltie should neither stirre vp the Lord, nor the Lords Vice-gerent, to punish them, what safety could there be in ruling, or danger in rebelling? But certaine it is, that God wil not passe by it, though man would; and his sword is sharper than mans is; and his hand will strike stronglier than mans can; and therefore let them, and let all other sorts of sinfull creatures know, that if the Kings wrath be as a messenger of death, that Gods wrath will be a worker of their eternall destruction.

Verse 15. *In the light of the Kings countenance is life; and his fauour is as a cloud of the latter raine.*

THE meaning of this sentence is, that where the King, and great personages doe affect, and make manifest their loue, there is ioy, and credit, and protection, and preferment, and all such prosperitie as man may be a meanes of:



for so much the word [*life*] doth import: and the same is amplified by the two similitudes of lightsome and comfortable sun-shine, and of fruitfull and profitable showres; especially those which they called the latter raine, whereby the ground was refreshed after the drought, and the corne was ripened before the haruest. And yet are not all promiscuously, without difference, in so happy an estate when superiours doe set by them, vnlesse the Lord doe also grace them: for mans friendship can neuer doe good vnto Gods enemies, as may appeare by the condition of *Doeg*, and of the noble man, vpon whom the King of *Israel* leaned; and of the Priests of *Baal*, whom *Jezabel* maintained; and of the false Prophets, whom *Ahab* respected.

2 King. 7.

*Deff.*

Great account is to be made of the fauour and good countenance of Princes, and such as haue authoritie ouer vs.

Prover. 19. 12

The cheerefull lookes of a good ruler vpon a worthy person is as a bright morning after a dark night, and as dew vpon the grasse after a great drought, as the holy Ghost maketh resemblance. It was not a small comfort to *Mephibosheth* to finde so much grace at *Dauids* hand; nor a little honour to *Daniel* to be so much esteemed of *Darius*, and other Kings vnder whom he liued. And the like may be said of *Joseph* and *Hester*, of *Mordecai* and *Nehemiah*, whom the Scripture mentioneth to haue bene in great credit with those Monarchs whom they serued, and were in subiection vnto.

*Reason 1.*

Rom. 13. 4.

First, a good man may discern the fauour of the Lord in the face of his gouernour, who, as *S. Paul* witnesseth, is the Minister of God for the wealth of them that doe well.

2

Those whom mighty men doe set by, the most of inferior places will be ready to make much of, so that one great friend will occasion many others to be very friendly, though not alwaies with sound affection, yet often times with good profit and comfort.

3

Thirdly, they which enjoy the loue and good liking of Princes and principall Commanders, haue opportunitie put into their hands, whereby they may succour the distressed, and pleasure their brethren, and promote righteous causes,

as may bee exemplified in those faithfull fauorites formerlie specified.

Instruction to them whom the Lord hath aduanced to *Vſe 1.*  
thrones and dignities, or to any degree of authoritie, though  
not the highest, that they shew most courtelie to them that  
be most honest, and giue best countenance to them that be  
of best behauiour. Sithence God hath deputed them to keepe  
his roome, it doth well become them to follow his example,  
whose gracious fauours neuer faile the righteous, nor the  
light of his countenance at any time shineth on the wicked.

That was one of the principal clauses of *Dauids* Vow which  
he made to God before hee entred into the possession of his  
Kingdome, that *he would know* (or rather acknowledge by any  
kinde and familiar vsage) *no euill man. Mine eyes* (saith hee) *Psal. 101. 4. 6.*  
*shall be vnto the faithfull of the Land, that they may dwell with me.*  
*He that walketh in a perfect way, hee shall serue me.* Great mens  
kindnesse haue as much operation in the people, as seasona-  
ble shoures in the hearbes and plants. And is it not then to  
be wished that they were restrained from sinfull weedes and  
nettles, lest they grow ranker, and smell the worse; and refer-  
ued for vertuous hearbs and flowers, which may be the more  
odoriferous, and flourish the better? Certaine it is, that the  
hands of vngracious wretches are greatly strengthened, and  
made able to doe much mischief, by being fauoured of men  
in eminent places, which may easily be prevented, or staied,  
by frownes, or checks, or disgracings from them.

And this serueth also for a motiue to inferiours, to incite  
them to seeke by due desert in good seruices, to be well esteem-  
ed of, and in credit with those that beare rule ouer them.  
Who knoweth whether the Lord may not direct their eyes to  
take notice of them, and incline their hearts to bee affected  
towards them? But because it is scarce possible for a Prince to  
grace all, or to know euery one of his dutifull subiects, there-  
fore they which (according to *S. Peters* precept) doe religi-  
ously *fear* God, and loyally *honour the King*, haue cause to  
comfort themselues in the fauour of the most mighty Mo-  
narke of heauen and earth, which doth infinitely more ex-  
ceed

ceed the greatest kindnesse that all the greatest states in the world can shew to their dearest friends, ~~than~~ the Sunne-beames at noone, in the clearest Summer daies, doe excell the smallest sparke of fire in the earth in brightnesse. It is euerslasting, as he is eternall : It is vchangeable, as hee is immutable : It is effectuali, as he is almightie : It is most glorious and comfortable, as he is the God of glorie and consolation.

Verse 16. *How much better is it to get wisdom than gold ? And to get understanding is more to be desired than silver.*

**H**ow much better] It is so farre better to seeke and finde heavenly wisdom, and the knowledge of God rather than gold, yea euen that which is fine and pretious, (as the word importeth) and silver, as that the ods and difference is inexplicable ; the greatnesse of it cannot be vttered.

*Dost.*

They are of all others most thrifrie, which preferre heavenly graces before earthly riches.

Which point is more ampie prosecuted by the holy ghost himselfe, Chap. 3. 14. &c. and 8. 10. 11.

Verse 17. *The path of the righteous is to decline from euill : and he keepeth his soule that keepeth his way.*

**T**HE path of the righteous] The wonted and most constant conuersation of all good men, that which they most desire and endeuour, [*is to decline from euill*] to abstaine from sinne and iniquitie, and all that may allure thereunto : and contrariwise to performe, as farre as in them lieth, euery Christian dutie that is required at their hands : [*and he keepeth his soule*] he preferueth himselfe, both soule and body, from destruction, and all kinde of plagues, [*that keepeth his way*] which ordereth his life aright, and walketh vprightly in obedience to Gods holy Commandements.

*Dost.*

Though godly men doe sometimes slip into sinnes, yet they haunt them not, nor walke in them.

*S. Paul*

*S. Paul* confesseth, that diuers things he did amisse, but *Rom. 7. 15.* with no allowance, for hee hated them : and sundry good workes he failed to doe, but not to delire, for his will was to haue performed them. And God giueth a testimonie of integritie, and a promise of happinesse to his faithfull seruants, in that diuine and holy Psalm. *Blessed* (saith he) *are those that* *Psalm. 119. 1. 3.* *are upright in their way. Surely they worke none iniquitie, but walke in his waies.*

First, the Lord doth minister assistance to them, his word *Reason 1.* to be a light, and his spirit to be a guide in their waies ; and both of them to discover the deceitfulnesse and danger of euill, to the end that they may with the more wisdom and warinesse auoid it.

Secondly, they haue the loue of God in their hearts, and that doth cause them to abhorre iniquitie for the Lords sake: and so they haue also his feare, and that doth driue them from sinne for their owne sake, to escape punishment : for they know that whosoever will propose heauen and saluation for the end of his iourney, must walke in holinesse and sanctification, as the way vnto it : and that he which would not feelee Gods curses, and beare the weight of his displeasure, must feare Gods threatnings, and shunne the cause of his anger.

Confutation of their presumptuous selfe-liking, which *Verse 1.* walke in wicked and damnable waies, and yet arrogate to themselves the titles of iust and godly men. What prophane Atheist, what superstitious Papist, what blasphemous swearer, what impious Sabaoth-breaker, will indure to be charged with vngodlinesse ? And who is he, among the worst of all, that will acknowledge himselfe, or beare it wel at other mens hands, to be termed or deemed vnrighteous ? Proud persons will not : contemptuous persons will not : contentious persons will not : nor violent oppressors, nor filthy whoremongers, nor luxurious Epicures, nor the couetous, nor Vsurers, nor gamesters, nor liars, nor railers, nor any other malefactors. Euery man (say they) committeth euill, and the best haue their faults : but no vpriight man (saith the Scripture)



pture) walketh in euill, nor alloweth himfelfe to continue faultie. Shall a rebellious traitor, that conspireth against his Prince, or taketh vp armes against him, be therefore iustified for a good subiect, because the most faithfull subiects may be conuincd of the breach of some penall lawes?

- 2 Consolation to Gods people against the frailties wherewith they are many times ouertaken. The Lord obserueth and approueth of the way that they vsually and conscionably traueil in, though now and then they swarue from it : He marketh that their minde is most bent to the right path, though their feet be sometimes in the wrong.

Doct.

*And he keepeth his soule* So much assurance hath euery man of his saluation and safety, as hee is carefull to keepe himfelfe innocent and righteous.

To this end tendeth that saying of *Moses* after hee had deliuered and declared the Law of God to the *Israelites* : *Be-  
Deu. 30. 15. 16 hold, I haue set before thee this day life and good, death and euill, in that I command thee this day to loue the Lord thy God, to walke in his waies, and to keepe his Commandements, &c.*

Reasons.

- 1 First, no man can order his behaviour aright, but he that is lead by the spirit of God : and he that is lead by the spirit of God, is a member of Christ : and a member of Christ can no more possibly be destroyed, than Christ himfelfe can perish.

- 2 Secondly, the promise of al Gods mercies is made to them that liue a godly life ; and the Scripture pronounceth them blessed that are vpright in their way, and walke in the Commandements of the Lord, and therefore they are farre from danger of damnation.

- 3 Thirdly, they that looke well to their waies, haue God and his Angels to looke well to their soules and bodies : and who shall be able to resist such puissant Keepers ? And who can do hurt to them that are so powerfullie kept ?

Use.

Incouragement against all those scottes and calumniationes which this godlesse age doth cast vpon them that take heed to their steps, and will not run with the wicked in the race of Atheisme and iniquitie. For that is now verified in our time which the Prophet bewailed in his, *that he that refraineth from euill,*

*euill, maketh himselfe to be thought a mad man.* As who seeth it not, that they are little better accounted of, which flie from those sinfull delights which others follow? That dare not ioyne with swearers, Sabbath-breakers, and men of other leaud conditions, in fashions or fellowship? That dare not lift vp themselves in pompe and pride, and will not reuenge the wrongs that are offered vnto them? That chuse rather to liue poore and godly, than wealthy and worldly, and to get goods by guile and fallhood? What are you the better (say the sonnes of *Belial*) for your precise course of life, and strict restraint of your selues from that libertie which other men take? Heere is an answer to them, and a comfort to vs: This text telleth wherein we are the better: and what game wee doe get by the exercise of godlinesse, thunning of licenciousnelle, than which nothing is more contrarie to libertie. Wee keepe ourselues in keeping our way: We escape much mischiefe in shunning of sinne: We are deliuered from destruction by ordering well our conuersation. Who now doth call in to question the wisdom and prouidence of *Noah* in declining the vniuersall corruptions of his daies, though then all generally derided him? Was not he protected when others were punished? Was not hee preserved when all the world perished? Right wise then, and happy is that man which proceedeth in the good way, though it bee neuer so rough, that is safe, and leadeth to saluation; as hee is most fortith and miserable that turneth to the pathes of sinne, how smooth soeuer they seeme to be, which are full of perils, and will bring him to perdition.

Verse 18. *Pride goeth before destruction, and an high minde before she fall.*

**P***ride goeth before destruction, &c.* That commonly cometh to passe, that before any great plague befall the wicked, they grow insolent and presumptuous, setting forth themselves ambitiously, and seeking vaine glorie, in words and deeds, in gestures or countenance: or at least their hearts

are lifted vp, as it is testified in the latter clause. And where either stately or stubborne behaviour, or an hautie minde do goe before, there some notable iudgement of God will certainly follow after, vnlesse humiliation and repentance come betweene. See Chap. 11. verse 2.

Verse 19. *Better it is to bee of an humble minde with the afflicted, than to diuide the spoiles with the proud.*

**B**etter it is ] It is more comfortable, more honourable, more profitable, more safe and easie [*so bee of an humble minde*] or as the Hebrew word is, [*of an humble spirit*] not artificially in pride or policie to make semblance of humilitie, or only by naturall disposition to be lesse ambitious than many others; but to haue the true habit of humilitie, being beautified and sanctified with the grace thereof, [*with the afflicted*] albeit we should be poore, or oppressed, or passe vnder any other crosses as many, and the most, and welneere all doe, or haue done, that are heartily humbled, [*than to diuide the spoiles with the proud*] than to preuaile in our attempts, and get victories for glorie, and riches for state, [*with the proud*] in that manner, and with that minde, as violent and arrogant oppressors vse to doe.

He alludeth to the winning and sacking of Cities, and preferreth the condition of the people subdued, and spoiled of their substance, if they be lowly, before the state of the warriors conquering, and carrying away the wealth, if they be puffed vp with pride.

*Doct.* Euery proud man, though neuer so mighty and prosperous, is in worse case than any humble person, although hee be but meane and poore.

The one sort in the booke of *Ecclesiastes* is no more reckoned of than seruants and slaues mounted *on horsbacke*: and no lesse account is made of the other, than of *Princes*, and great noble men, *walking on foot*. And in one place of that booke he commeth as directly in expresse tearmes to the point, as in this our text, saying, *The patient in spirit* (meaning the humble,

*Ecclesi. 10. 10.*

*Ecclesi. 7. 10.*

ble, so described by his effects) *is better than the proud in spirit.*

First, the one is rich and puissant in his soule by the endowments and force of the spirit, possessing greater treasures than all the wealth of the world is worth; and preuaileth against strong conceits, and principalities, and powers: and the other hath a beggarly minde, and impotent heart, living in seruitude to Satan, to lust, to discontentednesse, to disordered affections, and violent passions. Reasons.

Secondly, the one is acceptable to God, and amiable to godly men; and they that be churill, though not religious, doe like of that louely vertue of modestie; whereas the Lord doth abhorre the other, and good men shun his societie, and all that be prudent, detest his insolencie. 2

Thirdly, the one is rising, and growing to a better state, for humilitie will surely bring promotion, either heere in this life, as many finde; or heereafter in the life to come, as none shall misse. And the other is comming downe, and falling into miserie; for pride will certainly bring ruine, as the former verse witnesseth, either before death, as is very often to be seene; or after that men are dead, as euery one that is in the power of it shall feele. 3

Instruction. Since the Lord extolleth the humble about the mighty, and depreieth the proud beneath the poore, that wee therefore make a wise choice for our selues, to embrace that which he commendeth, and labour for that pretious grace of lowlinesse, and to purge our selues, as much as we may, of that which he condemneth, and stand against that loathsome sinne of loftinesse. Pre 1.

It is not vnlawfull for a man of great state, if God aduance him, to be ranked with men of great degree; but then hee must take the more paines to keepe downe his heart, that it may not be lifted vp aboue his brethren of lower place: for he that admireth himselfe in the opinion of his owne excellencie, maketh himselfe bale in the sight of God, and contemptible in the iudgement of wise men.

Consolation to them that are wronged and reproched with 2



all indignities by proud persecutors and contemptuous scor-  
ners: The delight that is offered vnto them doth not cause  
the Lord to despise them, but to make them contemptible  
that are despisers of them. No disgrace can take away any  
part of their honour, if they be faithfull; and no high lookes  
shall preuent the low fall of their enemies, if they bee cruell.  
The abiects of the world (as they were accounted of and vsed)  
the poore distressed *Israelites*, were Gods sonnes and deare-  
lings, when the burden was vpon their backs, and the strokes  
on their bodies; and the mightiest Potentate then of the  
world, as is probable, euen great *Pharaoh*, that plaid the ty-  
rant with them, was but a great beast, a Serpent, or Dragon,  
when he most flourished, and sat vpon his throne. They  
were appointed to an honourable deliuerance, and he was or-  
dained to a memorable destruction.

Verse 20. *He that harkeneth to the word, shall finde good: and  
blessed is he that trusteth in the Lord.*

**H**E that hearkeneth to the word] which applieth his eare, and  
minde, and heart to the sacred word and doctrine of  
God, both written and preached, [*shall finde good*] shall obtaine  
all such graces for his soule, and blessings for his body, as  
may testifie Gods fauour towards him. [*And blessed is hee that  
trusteth in the Lord*] This latter clause is an explication of the  
former, shewing the good that is promised, to be blessednesse  
it selfe; a sufficiencie of comfort and prosperitie in this life,  
and a full perfection of glorie and felicitie in the life to come:  
and the attention required to be such as is accompanied with  
faith, that the word be not onely marked, but also beleueed;  
and God when he speaketh, haue not only heed giuen to him,  
but confidence likewise reposed in him.

*Doct. 1.*

They neuer lose their labour, that conscionably and care-  
fully seeke God in his word. See Chap. 13. verse 13. in the  
second Doctrine.

*Doct. 2.*

A beleeuing heart maketh an happie man.

Nothing is more frequent and common in the Scriptures  
than

than promises to the faithfull : It is the current of them all, and that which they principally drue at, to assure them that relie vpon God, that their state is most comfortable. How often are the acclamations added to the end of sentences in the Psalmes : *Blessed are all that trust in him.* O Lord God of hosts, *blessed is the man that trusteth in thee, &c.* And how euidently and elegantly doth *Jeremie*, among the rest of the Prophets, declare the same, saying, *Blessed is the man that trusteth in the Lord, and whose hope the Lord is ; for he shall be as a tree that is planted by the water, which spreadeth out her roots by the riuer, and shall not feeble when the heat commeth : but her lease shall be greene, and shall not care for the yeere of drought, neither shall cease from yielding fruit.* Psalm. 2. 12.  
Psalm. 84. 12.

First, the Lord doth take it for an high honour to be trusted in, and depended vpon, not allowing any creature to be ioined with him therein. Loue is so due to him, as his children are also to be loued for his sake, and our neighbours by his appointment. And feare is so required by him, as that Princes, and parents, and other gouernours, must according to his commandement be feared. But confidence is a worship properly referred to himselfe, and may not be communicated to any other, without disloyaltie to him. It were sacrilege for superiours to challenge it, and Idolatrie for inferiours to yeeld it. Reason 1

And as faith and affiance in God are themselves very acceptable to him, so doe they make, through Christ, all our other seruices accepted of him.

Secondly, he that is so well pleased with the faith of his seruants, is no lesse ready to recompence their faithfull seruice, and that in such bountifull manner, as that they can wish for no more, nor could possibly haue hoped for so much : for his gifts are agreeable to his owne infinite munificence, and not according to mans narrow comprehension. All noisome things shall vndoubtedly be remooued from them, and they deliuered from the danger thereof. Gods wrath is mitigated, his iudgements restrained, his curses abolished, and the nature of his threatnings altogether altered. And what then can  
2

Psal. 125. 1.

Iohn 5. 24.

Iohn 6. 40.

Psal. 34. 11.

Iste

sinne doe ? And what can death doe ? or the diuell ? or the power of hell ? Much lesse shall malicious men effect their mischievous purposes to hurt them : and least of all shall any other creature bee able to worke their woe, when the Lord of all creatures is at peace with them, and their protector : when he is as firme for their defense as the mightiest mountaines, and maketh them stand as fast as the hills, according to that saying of the Prophet ; *They that trust in the Lord, shall bee as Mount Sion, which cannot be remooued, but remaineth for euer.* And for the fruition of good things, let them aske and haue ; *for he will giue them their hearts desire.* And though they aske not, nor desire enough, (as who is that way so prouident for himselfe as his owne state doth require, and Gods goodnesse doth offer opportunitie ?) yet he will bestow vpon them all that (in their behalfe) Christ hath bought, and paid for ; and that is incomparably more than they can begge, or pray for. It is said for their prouision, that *nothing shall be wanting vnto them.* It is said for the saluation of their soules, that *hee that beleeueth the word of Christ, and beleeueth in him that sent him, hath euermorling life, and shall not come into condemnation.* And it is said for the resurrection of their bodies, that *euery one that beleeueth in the sonne of God, shall haue euermorling life, and hee will raise him vp at the last day.* And it is said for the fulnesse of their comfort, felicitie, and euermorling blisse, that *the Lord God is a Saue and shield vnto them.* *The Lord will giue grace and glory, and no good thing will he withhold from them that walke vprightly.*

Instruction, to labour for faith, and trust in God, as much as we wish to be happy and blessed. Euery man naturally desireth prosperitie, and no man is willing to beare the burden of miserie and torment. Then let euery man abandon infidelitie, and let no man be negligent to get a state in Gods promises. Embrace his couenants, and lay fast hold on them : Applie thy selfe to them, and them to thy selfe, and bee assured that euery Article of the same shall bee performed vnto thee. His strength shall be for thy safety : his riches for thy maintenance : his fauour for thy comfort : his glorious hea-  
uently

uenly greatnesse, for thy great heavenly glorie : his absolute all-sufficiencie, for thy complete and intire welfare.

Reproofoe of their follie, which dote so much vpon sense, and carnall reason, that whatsoeuer they apprehend not by sight, they little account of, how faithfully soeuer God himselfe doth promise it by word, confirmed with his oath, and seale annexed to his writing. Who almost doth relie vpon his might and power, and wholly rest vpon his truth and fidelitie : Are not most men of *Achas* his minde, and shew it in deed, though they say not in word, that they *will not tempt the Lord*, that is. put themselves vpon him for protection against perils, and prouision against pouertie, without shifting for themselves, through feare lest hee should disappoint them : 2

There be many that giue him as much credit as they would yeeld to any bankrupt, being willing to trafficke with him in his seruices, and trust to his promises, so long as they see ready pay, and may attaine to present preferment, or profit ; but further they dare not take his word. Foolish people, that *for sake their owne mercies, and trust to lying vanities* : that make gold their hope, and men their arme : that deifie base creatures, by putting confidence in them, and vilifie the glorious God by with-drawing their hearts from him : which obstinately refuse a blessed estate, by forsaking the fountaine of liuing waters ; and wilfully chuse a cursed condition, by digging to themselves broken pits, that can hold no water.

Verse 21. *The wise in heart shall bee called prudent : and the sweetness of the lips shall increase Doctrine.*

**T**H E *wise in heart*] Hee which is godly wise, and wise to saluation, who hath knowledge and sinceritie mixed together in his soule, [*shall be called prudent*] shall shew himselfe, be knownen, and iustly commended, to bee a iudicious and discreet person, both in the mouthes of godly men, and in the consciences of wicked men, and by good effects at last in the sight of all men : [*and the sweetness of the lips shall increase knowledge*] The former part of the sentence declareth what good



good the wife doe get by wisdom ; that they attaine to the vertue and praise of prudence : and in this latter, what good they doe by the same to others, which is specified onely in their words, in their wel-seasoned and comfortable speeches, called the sweetnesse of the lips, that thereby groweth [*increase of doctrine*] to euery attentive and diligent hearer, both for admonition, instruction, consolation, and euery other vse, as opportunitie serueth.

*Doct.*

Sound Religion, and pietie in the soule, will make men circumspect, and prosperous in their waies.

Their wise behaviour will so well become them, and their good successe in the end will so much aduantage them, that the eyes of many will obserue their comely conueration, and their tongues commend their happy condition.

*Deut. 4.6.*

*The Laves (saith Moses) which I haue taught you, keepe and doe them; for that is your wisdom and your understanding in the sight of the people which shall heare all these ordinances, and shall say, Only this people is wise, and of understanding, and a great Nation.* And it may be noted thorowout all the Scriptures, that none haue with so great dexteritie and happy effect discharged the duties of their callings, in what place soeuer, as they which are most praised for their godlinesse, as *Ioseph*, and *Moses*, and *Dauid*, and *Daniel*, and many other Worthies.

*Reason 1.*

First, they haue Christ inhabiting in them, who sanctifieth their hearts with grace, and directeth their waies with iudgement : and so much he testifieth of himselfe, saying, *I wisdom dwell with prudence, and I finde forth wisdom, and counsel. I haue counsell, and wisdom : I am understanding, and I haue strength.*

*Prou. 3. 12. 14.*

2

Secondly, the same holy writings which minister wisdom to their hearts, do also plentifully yeeld precepts of prudence for their behaviour. And that, among all the rest, this one Booke of *Proverbs* doth witnesse, abounding euery where with rules and instructions to that purpose : As with admonitions against idlenesse, and rash suretiship : perswasions to thrift, and good husbandrie : directions for seasonable silence, and speaking : lessons how to deale with superiours : aduertisements

aduertisements how to gouerne inferiours : counsels how to match in marriage, and well to vse and liue with a good yoke-fellow, &c.

Thirdly, the Lord doth blesse their waies, and make them fortunate in their workes, as he promiseth *Ioshua*, if he would religiously seeke to know his will, and faithfully obey his word : *Then* (saith hee) *shalt thou make thy way prosperous, and then shalt thou haue good successe.* *Ioshua* 1.3. And that which is said to him, is spoken of euery wise hearted man, in the Psalme : *Whatsoever he shall doe, shall prosper.* *Psal* 1.3.

Instruction. 1. To lay the foundation of our waies, of our state, and of our credit, in our hearts : It is wisdom in the brest, and grace in the soule, that must guide our affaires, and worke our welfare, and win vs good estimation; if we would not deale absurdly, and speed unhappily, and iustly bee censured for foolish persons. 2. To imploy them most in all our affaires, that are most religious and godly wise. They will be prudent and faithfull in the managing of those matters which they take in hand, and God will bee mercifull and gracious in prospering of them. *Vse* 1.

*Abraham* found this true by good experience, in sending of that deuout and trustie seruant to fetch a wife for *Isaac* : and so did *Laban*, in vsing *Jacob* about his flocks : and so did *Porphy*, in committing such trust to *Ioseph* in his familie.

Reproofe of their follie, that thinke it impossible for those that are truly religious, either to shew themselves prudent, or that others should commend them for discretion : and therefore they reiect the wisdom of the word, because they feare it will make them to be derided ; and wholly embrace the policie of the world, because they hope it will make them to be admired. Or if at any time profession of pietie and Religion may be for their aduantage, as often it is, they will only make a shew thereof with their tongues, but neuer giue entertainment thereto in their soules. Sorrow and shame will reach them in time to know, that neither they which contemptuously despise the wisdom of the spirit, nor they which dissemblingly pretend a loue of it, had euer any good forecast

for themselves, but only *they that are wise in heart shall be called prudent*. Wee are taught by *Iobs* faithfull testimonie, that *Iob 11. 14. 17. they which say vnto God, Depart from vs, wee desire not the knowledge of thy waies, shall haue their candle put out, and destruction come vpon them.* And we learne by *Achitophels* wofull example, that no wit nor subtiltie can preserue an hypocrite from working his owne miserie.

The doctrine that ariseth out of the other part of the sentence, concerning the fruit that cometh by wise, wholsome, and comfortable speeches, hath bene obserued and handled Chap. 10. verse 11. where *the mouth of the righteous* is called a *well-spring of life*: and Chap. 11. verse 13. where *the fruit of the righteous* is said to be *as a tree of life*.

Verse 22. *Vnderstanding is a well-spring of life to them that haue it: but the instruction of fooles is follie.*

**V***Nderstanding*] The true knowledge of Gods holy will [*is a well-spring of life*] a precious possession, as fountaines were in those Countries; and a comfortable, constant, necessarie, and effectuell meanes of saluation, [*to them that haue it*] whose mindes are soundly illuminated, and their hearts graciously seasoned therewith: [*but the instruction of fooles*] those persuasions which sinfull men vse, and that aduice which they giue in stead of instructions, [*is follie*] corrupt and wicked for matter, and pernicious and hurtfull for effect.

Thus standeth the opposition: *Vnderstanding* is a *Well-spring of life* to those that possesse it, and therefore the counsell of wise men is wisdom: and ignorance is the fountaine of death to them that are possessed of it, and therefore the instruction of fooles is follie.

*DoE.*

Nothing is more needfull and profitable for the body, than grace is for the soule.

He taketh his comparison from that which euery man, besides many other creatures, hath necessarie vse of for preservation of life; and whereof the plants of the earth stand in need for growth and fruitfulness, and the ground it selfe for moisture

moisture and fertilitie. By the same similitude the Lord Iesus doth commend and set forth the excellencie of his grace and Gospell to the woman of *Samarita*, when he told her, that *whosoever should drinke of the water that hee shall give him, shall neuer be more athirst: but the water that he shall give him, shall be in him a Well of water springing up into everlasting life.* And not much vnlike to this is that which he so solemnly proclaimed in a solempne assemblie, and that in the last and great day of a solempne feast, saying, *Hee that beleueth in mee, as saith the* Iohn 7. 38. *Scripture, out of his bellie shall flow rivers of water of life.*

First, the same God which hath appointed food and water *Reasons.* to nourish the bodie, and by the vertue thereof to sustaine the naturall life, hath also ordained grace and vnderstanding to refresh the soule, and by the efficacy of that to maintaine the spirituall life, so that the latter is no lesse expedient and beneficiall than the former. 1

Secondly, this water of life that is in the soule, doth by many degrees surmount the materiall water that is to bee found in the fountaines. That issueth out of the ground, and cometh from the bowels of the earth: and this descendeth from heauen, and is deriued from the Sonne of God. That is communicated to all sorts of creatures; the worst partake of it as well as the best, and the beasts as much as any men: but this is peculiar to Gods owne people, and no man can haue any portion of it beside the elect. That is not euery where to be had, for some places be destitute of it, and some seasons do cause it to faile, as it came to passe in the daies of *Abab*: but this accompanieth the owner whithersoever hee goeth, and wheresoever he is; and no drought can possibly drie it vp. That hath no force to preserue life against violence, or mortall diseases, or fulnesse of old age: but this hath power to protect the soule against all assaults, and suffereth not any maladie to kill it, and maketh it the more fresh and liuely, by the greater multitude of yeeres that it liueth. 2

Instruction, to seeke for this heauenly vnderstanding, li- *1/2* *1.* thence it is for so good vse, as we labour for the best earthly commodities, which cannot serue for better vse: and by how



much it doth euery way exceed all worldly possessions, by so much to be the more industrious and diligent to possesse it. It is a well-spring of life to the owners of it, and not to the talkers and hearers of it. The enioying of wealth doth make a man rich, and the receiuing of food doth nourish him, and not the bare sight of either of them. One may see meat dressed in other mens kitchens, and plate and iewels in other mens shops, and yet liue in hunger, and die a beggar.

Consolation to them whose hearts are taught of God, and whose mindes are enlightened with the spirit of reuelation, whereby they haue attained vnto this heavenly vnderstanding: they bee not without a testimonie of regeneration, nor want assurance of perseueration. Whosoever is once a partaker of the water of life, can neuer bee after defeated of euellasting life. No enimie within or without can stop vp this Well, as the *Philistines* maliciously did fill vp *Isaacs* Wells: and this Well is neuer empty of water, and this water neuer wanteth an effectuall vertue for conseruation of the soule.

*Doct. 2.*

*But the instruction. &c.* Good counsell is not to bee expected from sinfull and ignorant mens mouthes: they are full of vanitie and foolishnesse, as links and puddles be of muddy water and filthinesse; and therefore it is not likely that they should send forth the pure streames of wholesome instructions. They know no good: they learne no good: they loue no good: and is it possible then for them to giue exhortations, and precepts of goodnesse? When *Rehoboams* left the iudgement of the prudent, aged, and leaned on the sentences of the wilde headed yoongsters, the aduice that hee tooke, was furable to the Counsellers that gaue it; namely, rash and dangerous, exceeding pernicious and hurtfull. We shall see in the 29. verse, that *a wicked man deceiueth his neighbour, and leadeh him into the way that is not good*. And there we shall haue better occasion to handle this point more at large.

Verse 22. *The heart of the wise guideh his mouth aright, and addeth doctrine to his lips.*

**T**HE heart of the wise] His knowledge and iudgement, his prudence and discretion, [*doth guide his mouth aright*] direct

rect him when to speake, and when to hold his peace, and what to say, and what to conceale. His loue to goodnesse induceth him to declare that which is good; and his hatred of naughtinesse doth cause him to reſtraine from all words that are naught: *[and addeth Doctrine to his lips]* miniſtreth matter of wholeſome leiſons for them to deliuer. It getteth knowledge, and keepeth it, and they being ſtored therewith, doe utter the ſame for the inſtruction of others. See Chap. 15. verſe 28.

Verſe 24. *Faire words are as an hony combe : ſweetneſſe to the ſoule, and health to the bones.*

**G**odly and comfortable ſayings rightly grounded on the Holy Scriptures, and ſidly applied to the uſe of well-prepared hearts, whether publiſhly or priuately, *[are as an hony-combe, ſweetneſſe to the ſoule]* they bring great ioy and gladneſſe to an vpright heart, as hony or other ſweet things doe much delight the taſte, *[and healeth the bones]* are meanes of good to the whole body, for conſeruatiō of health, or reſtitutiō to it, by the cheerefulneſſe of the minde, and the faueur and bleſſing of God.

Nothing is more pleaſant and profitable than gracious Doct. ſpeeches to godly perſons.

In this place they are compared to hony by *Salomon*, as being equall to it in deliciousneſſe: but in the *Plaimes* they are preferred before hony by *Dauid*, as being euery way more *Plal. 19. 10.* delightfull than that is.

Neither was hee ignorant of the operation thereof, when he beſought the Lord to *make him heare ioy and gladneſſe, that the bones which he had broken might reioice.* *Plal. 51. 8.*

Fiſt, God himſelfe doth put vertue into them, and maketh *Reason* i them effectuell for the comfort and helpe of his people, according as himſelfe teſtifieth, ſaying, *I create the fruit of the lips to be peace: peace vnto them that are farre off, and to them that are neere, ſaith the Lord, for I will heale them.*

Secondly, the matter of theſe faire words, directed from

God to the soules of his faithfull seruants, is such as farre surpasseth all things which are subiect to any of the senses. His owne loue and fauour is thereby declared vnto them : remission of sinnes is thereby assured vnto them : euerlasting glorie is thereby confirmed vnto them, and the Lord Iesus Christ himselfe, with his holinesse, merits, and graces, is thereby exhibited to them. Euery one of which, as it is incomparably more delectable and sweet than any thing that is sensible and for corporall vse, so it is also infinitely more durable, as being for eternitie, and making him eternally happie that enioieth it.

Vse. I.

Instruction, to chuse to liue, if wee may, where our soules may taste of, and be often refreshed with these heauenlie and gladfomespeeches, though our bodily food bee there more scant and homely, rather than to conuerse in places where we shall be without them, though our fare should bee neuer so plentifull and daintie. And let all them that loue hospitality, learne to prouide, that their friends and guests may not only haue the choice of toothsome dishes, but also the means of wholesome conference ; for so a poore man may keepe a liberall table.

Reproofe of them that finde hony and sugar in filthie, wanton, or any kinde of sinfull and foule words ; but gall and wormewood in godly discourses, and a loathing of all faire and fruitfull speeches. The distasting of well-relished and fauourie meat, doth argue a sicke and foulesome stomacke : and the detestation of godly and seasonable talke doth bewray an euill and guiltie conscience.

Versē 25. *There is a way that seemeth right to a man : but she issue thereof are the wanes of death.*

**T** *Here is a way* in yngodly, but a common course of life, which all vnregenerate persons doe take, [*that seemeth right to a man*] wherein he pleaseth himselfe ; and being either blindfolded by lust, or misled by carnall reason, custome, or companie, thinketh it not to be very displeasing to God, or dangerous

dangerous to himselfe : [*but the issue thereof are the waies of death*] in the end it will bring them to destruction , toward which they haue beene traueilling all their life time before. See Chap. 12. verse 15. and Chap. 14. verse 12. where the selfe same words haue beene expounded.

Verse 26. *The troublesome person bringeth trouble to himselfe, for his mouth doth recoile vpon himselfe.*

**T**HE *troublesome person* which taketh a delight, and seeketh occasions to molest others which haue done him no hurt, [*bringeth trouble to himselfe*] procureth his owne hurt or vexation of minde : [*for his mouth recoileth vpon himselfe*] his false or malicious speeches, whereby hee diffameth his neighbours , or otherwise seeketh to worke their sorrow, turne to his owne shame and discredit, if not loile, or further punishment.

No turbulent man can keepe himselfe safe from trouble *Doct.* and miserie.

*It is a righteous thing with God* (saith *S. Paul* to the *Thessalons.* 2. *Thess.* 1. 6. *and*) *to recompence tribulation to them that trouble you.*

*Pharaoh* with the cruell *Egyptians* felt this true, and *Saul* with his malicious Courtiers, and *Haman* with those violent men that attempted the ruine of the Church in *Hesters* time. Though *Achan* minded not to molest *Israel*, nor had a purpose to doe them harme, yet because hee did it in deed , and drew downe a plague and iudgement vpon them, therefore said *Ioshua* to him, *In as much as thou hast troubled vs, the Lord* *Ioshua* 7. 25. *shall trouble thee this day.*

First, God taketh the matter in hand for the wronged, and *Reason* 1. repaieth the wrong-doers according to their owne measure wherewith they mete to others, as appeareth by the former testimonies and examples.

Secondly, an vnquiet and contentious person doth commonly make himselfe hatefull and odious to the people, and so that befalleth him which was spoken concerning *Ismael*, *His hand shall be against every man, & every mans hand against him.* *Gen.* 16. 12.

Thirdly,



3

Thirdly, their bodies vsually are put to trauell, by going or riding: their purses to charges, for fees or other expences: their hearts to torment, with disappointments and repulses: for their successe will not be answerable to their expectation and desire, as *Haman* found, to his discontentment, euen whiles *Mordecai* was vnder him: but felt to his anguish and destruction when *Mordecai* was ouer him.

Vse.

Intruccion, to preferue our owne peace by liuing peaceably with our brethren, and rather to suffer iniuries with quietnesse, than to reuenge them vcharitably with strife and contention: and especially, than to offer them with molestation and disturbance of any man. Or if we haue faulted too farre already that way, before wee heard, or well harkened to this counsell, that shall be our wisdom, prudently to prevent the hurts that may ensue, by a timely remedie thereof: and that is, as wee haue vniustly brought griefe to other mens hearts, and hindrance to their states, so we afflict our owne hearts with griefe for the same; and as much as in vs is, procure them rest, and make them recompence.

Verse 17. *A wicked person diggeth vp euill, and in his lips is as it were burning fire.*

**A** *wicked person* A naughty, leaud, and wicked man, *[diggeth vp euill]* secretly vnder hand laieth plots for the subuersion of his neighbours state, whom hee maligneth, as pionsers vndermine the foundations of Cities or houses: *[and in his lips is as it were burning fire]* he breatherh out pernicious and euill words, tending as much to the ruine and destruction of the parties againt whom they are spoken, as fire kindling vpon an house doth to the consumption both of the building, and stufte that is in it.

Doct. 1.

A malicious man is alwaies practising of mischief, whether he pretend friendship, or profeisse enmitie.

1. Sam. 18.

At one time *David* must be *Sauls* sonne in law, he is so farre in his fauour, and no dowrie required at his hands, but an hundred foreskins of the *Philistims*: but *Sauls* purpose was to make

make *David* fall into the hands of the *Philistims*. Another time *David* is reputed a Traitor that hath conspired against *Saul*, a rebell that seeketh to kill the King : and why is this charged vpon him ? Not because *David* was guiltie thereof, but that *Saul* might haue some colour of reason to kill *David*.

*Micah* complained, that *every man hunted his brother with a net*. And *David* saith, that his aduersaries were fierce *Lions*, that they were *set on fire*, that *their teeth were speares and arrows*, *Psal. 57. 4.* and *their tongue a sharpe sword*. So craft and crueltie are euer at the hand of malice, ready to serue her turne, and each of them to be imploied for great aduantage. See Chapter 12. verse 6.

*And his lips, &c.*] Many and great euils are wrought by the *Doct.* 2. poison of a mischieuous mouth.

A few euill words, quickly spoken, may minister a multitude of troubles and stirres for a long time, as the hot breath of *Rehoboam* and his Counsellers did against himselfe and the whole nation for many ages. What a flame was kindled by the mouth of *Sheba* the sonne of *Bichri*, who by one mutinous saying caused all *Israel* to goe from *David*, and follow him, to bafe a companion ? And how many millions, by the like meanes, haue beene drawn from the Lord himselfe, to fall to Poperie and treasons, and to follow sinne and Satan ?

First, all the corruption that is in mans nature, and the sinfulness that is in his heart, doe gather vnto it, and there breake out, whereby it becommeth so fierce and violent. Reasons. 1

Secondly, the Diuell himselfe hath the rule and managing of it, and hee putteth force into it, beside the venome that it hath in it selfe. Hee fireth that matter that hee findeth there, and addeth to the same fuell of his owne, to feed the flame thereof. Behold (saith *S. Iames*) *how great a thing a little fire kindleth. And the tongue is fire. euen a word of wickednesse : so is the tongue set among our members, that it defileth the whole bodie, and setteth on fire the course of nature, and it is set on fire of Hell,* that is to say, by Satan that hellish spirit. Iam. 3. 6.

Instruction, to refraine as much as we may from the societie of those fire fellows, as we would preferue our selues, our

houses, and goods from the flame of burning fire, lest otherwise their friendship doe scorch our soules, or else falling out deuoure our states.

And it is needfull also for godly men alwaies to haue innocencie, wisdom, and patience in a readinesse to preuent the hurt that may grow from these suniper coles, and firebrands: for though they will take occasion, by maligning these graces, to blaze the more, yet they shall bee retrained by the same from burning so much, or annoying them whom they maligne. And withall it shall be very expedient to haue often recourse to God for remedie against them, without whose helpe there is no hope of safety: the whole Church, and euery part of it would be burnt to the ground (there are so many euery where that spit fire against the faithfull) were it not that the Lord sendeth water from heauen to extinguish the force of their maledictions. *David* knew that *Achitophel* had a virulent tongue, and such an one as was like to doe much mischief, if it were permitted to take place, and therefore he sought succour at Gods hand against it, for he praied that *his crafty counsell might bee turned into foolishnesse*, as it fell out, to the destruction of the giuer and receiuer of it, and the preferuation of him against whom it was deuised.

2. Sam. 15. 31

See the violence of an euill tongue more largely described Chap. 12. verse 18.

Verse 28. *A froward person soweth strife, and a sale-seller separateth chiefe friends.*

**A** *Froward person*] *A man of frowardnesse* (saith the originall text) he that is giuen to vnquietnesse, and to bee a busie body, peruerting other mens words and waies, and nourishing peeuishnesse and unfulnesse in himselte, [*soweth strife*] raiseth contentions, and causeth debate betweene man and man which agreed well together before: [*and is sale-bearer*] a pick-thanke, which vnder colour and pretence of loue doth secretly whisper in mens eares, and maliciously informe them against their innocent and faithfull well-willers, [*separateth chiefe*]

*chiefe friends*] the word that often signifieth a Prince, a Guide, or Captaine, is sometimes taken also for a principall friend, or, as we say, a Prince of friends, as heere and in the next Chapter following, verse 9. and Psalme 55. verse 12. *It was thou, O man, even my companion, my especiall friend, and my familiar.* And Micah 7. verse 5. *Trust ye not a friend, &c.* The meaning then is, that he setteth variance betweene those that were inward together, and singularlie affected one towards another.

No bonds of friendship and kindnesse will hold, where *Doct.* make-bates may haue hearing.

One false-hearted lying sycophant will cause many trustie friends to seeme vnfaithfull and treacherous, as *Doeg* did *Ahimelech*, and the other Priests to *Saul*. It is easie for a make-bate to incense a master against his best seruants, as *Potiphar* his wife did her husband against *Ioseph*: or a Prince against his loyallest subiects, as *Flaman* did *Ahashuerosh* against the *Jewes*: or the father against his dearest sonne, as some of *Sauls* Courtiers did *Saul* against *Ionathan*: or the husband against his most kinde and louing wife, as daily experience declareth.

A make-bate will prouoke any degree of superiours to reiect and cast off their inferiours that depend vpon them: A make-bate will stirre vp euerie kinde of inferiours to grudge and murmur at their superiours that are carefull for them: A make-bate will set all sorts of equals at variance, that earst were vnited together with loue and hearty affection.

First, there is guiltinesse in his conscience, which worketh *Reason 1.* waiwardnesse in him; and so there being no peace betweene God and his owne soule, hee seeketh to interrupt that peace and amitie which is betweene others, like as when the winde disquieteth the Sea, the waues thereof doe tolle the ships.

Secondly, there is pride and enuie in his heart, which maketh him to repine at the loue and beneficence which is shewed among friends, for that he would alone be well esteemed, and much made of, as the false Apostles for that cause laboured to alienate the hearts of the *Galatians* and others from the Apostle *S. Paul*.



3 Thirdly, there is venome in his mouth, and a pestilent breath proceeding from him, by meanes whereof, they that hearken to him are soone perswaded by him, that there is falshood in fellowship, and most fraud where in truth is greatest vprightnesse. If *Dauid* will entertaine the report of *Ziba*, hee will make him beleue that faithfull *Mephibosheth* is turned to be a perfidious Traitor. Such a poison there is in a slanderous tongue, to send out infection; and such an aptnes in a credulous eare to receiue it. *As the coale maketh burning coales, and wood a fire, so the contentious man is apt to kindle strife.*

Prover. 16. 21

vs. 1

Admonition, to beware of frowardnesse, lest we grow to be backe-biters; and of baek-biting, lest we shew ourselues froward; and of both, lest either of them draw downe Gods iudgements vpon vs.

Hee that raiseth vp contentions among brethren, maketh warre betweene the Lord and himselfe; for the doing of that is one of the greatest of those abominations which the *soule of the Lord* is said to *abhorre*; and whomsoever the Scripture chargeth to haue beene offenders in this, are noted either to haue carried miserie with them when they died, as *Doeg*, and *Daniels* aduersaries, and *Haman*; or to leaue infamie behinde them after their death, as *Iosephs* mistresse, *Rebham*, *Shimsai*, *Tabnai*, the accusers of Christ before *Pilate*, and they that complained on *Paul* to *Felix* and *Festus*. The naming of them prouoketh a loathing of them, and the reading of their malicious practises reuiuerth the memoriall of their mischieuous behauiour.

2

2 To esteeme of a bate-maker, and so to deale with him, as the Holy Ghost testifieth of him, and giueth direction: *Cast out the scormer, and strife shall goe out; so contention and reproch shall cease.* Hee that will whisper an vncharitable tale against his brother in secret, is well rewarded if hee be sharplie rebuked in publike. Nay *Dauid*, after a sort, vowed to doe more than that, which hee might very well haue performed vpon *Ziba*. *Him that prouile slandereth his neighbour (saith he) will I destroy.* It is a great wrong that thou offerest vnto thy

Prover. 22. 10.

Psalm. 101. 5.

thy friend, but greater to thy selfe, when thou givest leaue and encouragement to thy friends enemy to traduce him, and conspirest with him to robbe thy selfe of an vnfaigned well-willer.

Verse 29. *A wicked man deceiveth his neighbour, and leadeth him into a way that is not good.*

**A** *Wicked man*] He that is head-strong, and wilfully giuen to transgresse the lawes of God, in regard whereof the originall text calleth him, *a man of violence*, [*deceiveth his neighbour*] infecteth the mindes of those with whom he conuerieth, with errors, perswading them of the lawfulness of that which is vnlawfull, and of safetie where is perill; and that that is euill which is good and laudable, and sometimes necessarie, [*and leadeth him into a way that is not good*] corrupteth his conuersation with vices, and draweth him vnto such courses as are both sinfull and hurtfull.

It is the propertie of vngodly men to seeke to make others *Doct.* as bad as themselves.

*S. Paul* knew their disposition, what was to be looked for from them, and what alwaies will be found in them, saying, *That euill men and deceivers shall grow worse and worse, deceiving and being deceived.* And our Saviour Christ noteth that in the *Scribes and Pharisees*, that *they would compass sea and land to make one of their profession; and when he was made, they would make him twofold more the child of hell than themselves.*

First, they hate righteousness, and loue iniquitie, as *Christ* Reason 1. and Christians doe loue righteousness, and hate iniquitie; and therefore they like not that any man should delight in that which they hate, but wish that euery one would accompanie them in doing that which they loue.

Secondly, they thinke that sinne will lie the lighter vpon their owne consciences, if others can be drawn into guiltinesse with them; at d that they shall be the lesse blemished by that wherewith their neighbours are so much blotted, though they make their burden heauier, and their faults fouler by seducing their brethren.

John 8. 3

Thirdly, they *are of their father the diuell, and the lusts of their father they must and will doe.* He hath beene a deceiuer from the beginning, and sinfull wretches will be factors for him vntill the end : they can no way else so much resemble him, or so well content him.

Vse.

Instruction, to be so farre from shewing our selues wicked persons in deceiuing of our neighbours, that wee declare our selues righteous in directing of them : so shall we be aduersaries to Satan, and seruants to the Lord : so shall wee exercise mercy, in being helpfull towards the saluation of Gods elect, and not crueltie in being contagious and hurtfull to the soules of any. 2. To get vnderstanding and skill, whereby wee may discouer the practises of deceiuers, and so escape them. We haue seene already, Chap. 9. verse 16. that their call is, *Whoso is simple let him come hither, and he that is destitute of wisdom.* And Chap. 11. verse 9. that *an hypocrite with his mouth corrupteth his neighbour, but the righteous shall bee delineated by knowledge.* In which places see both the point and vses intreated of more at large.

Verse 30. *He shutteth his eyes to deuise wickednesse : he moueth his lips, and bringeth euill to passe.*

**H**<sup>E</sup> The wicked man formerly spoken of, [*shutteth his eyes to deuise wickednesse*] seriously setteth his minde vpon mischief, and would not haue his thoughts distracted and drawne away from it, by looking heere and there vpon any objects ; meaning that hee is very intentiue to inuent that which may doe hurt : [*he moueth his lips*] hee speaketh fustlie, and whispereth ; he dealeth closely, and would not be known in his practises, lest he should be preuented, [*and bringeth euill to passe*] by his industrie and secrecie doth many threwd turnes, and worketh much villanie.

Dost.

A wicked man is neuer so studious and cunning about any thing, as he is in working mischief.

His minde, and his members, and the whole man ioine together in the seruice of sinne, as *Isaiah* instanteth in the nigard :

gard: *He will speake of niggardnesse, and his heart will worke iniquitie, and doe wickedly, and speake falsly against the Lord, to make empty the hungry soule, and to cause the drinke of the thirstie to faile.* And *Micah* his testimonie tendeth to the same purpose, when he saith, that *they imagine and worke wickednesse upon their beds, and when the morning is light, they practise it.* Micah 2.1.

First, they delight in nothing so much as that which is worst, and most pernicious: their meat and drinke and rest doe not so much refresh them, as leaue behauiour doth affect them: *For they cannot sleepe, except they haue done euill: and their sleepe departeth, except they cause some to fall. For they eat the bread of wickednesse, and drinke the wine of violence.* Reason 1. Prouer. 4.16.

Secondly, they are wholly bent to their delignements, and fully resolu'd in their purposes, and therefore mule and meditate of all such projects as bee for their furtherance, and auoid all the lets and impediments that any way may hinder them.

Instruction for all that feare God (for against them commonly most hurt is intended) to be as watchfull and wise for their owne preseruatiō, as the other are painfull and craftie to vndermine them. When the one sort shut their eyes, and fall to plotting, it concerneth the other to open their eyes, and fall to prayer, that God would behold how their enemies winked wiles, and by his good prouidence preuent them. Then let them speake out, and crie aloud to the Lord for direction, helpe, and deliuerance, when such as seeke their ruine begin to fall to muttering, and to conspire together against them in secret. And for further vse of this point, it is not to be passed ouer, that the studiousest of these malicious men is imitable, though the matter which they study for bee odious and damnable. If they cast about how to fulfill their wicked wils, shall not wee meditate how to accomplish our godly desires? If they beat their braines to finde out deuices for the seruice of Satan, the hurt of their neighbours, and their owne perdition, ought not wee to bend our thoughts to learne the best meanes for the glory of God, the good of our brethren, and our owne saluation? The Prophet *Isaiah* condemneth



Iſa 31. 7. 8.

demneth the Churle for *denying wicked counſels to vndo the poore with lying words.* And the ſame Prophet in the ſame place commendeth the liberall man for *denying of liberall things: and this man* (ſaith he) *will continue his liberalitie.*

Verſe 31. *The gray head is a crowne of glory, when it is found in the way of righteousneſſe.*

**T**HE gray head] Old age, whereof gray haire and a hoare head is a ſigne, [*is a crowne of glorie*] yeeldeth commendation to the aged perſon, and maketh him reuerent [*when it is found in the way of righteousneſſe*] when the old man doth ſhew himſelfe to be religious and righteous, whether he hath led his life in that manner from his youth, or whether he hath beene conuerted to it now in his latter time.

Doſt.

It is a great honour for a man to bee both ancient and godlie.

When the head is deckt with gray haire, and the heart with heavenly graces, and the life with vertuous behauiour, hee is more gorgeouſly apparelled than if otherwiſe he were clad in gold. He weareth a Diademe, which not the art of man, but the finger of God hath faſhioned, and ſet vpon his head.

This was one of the ornaments of thoſe holy Patriarkes, Abraham, Iſaac, and Iacob: and for this is that worthie widow Anna commended by S. Luke: and by this doth the Apoſtle partly challenge to himſelfe authoritie among the people of God, as appeareth by his Epiſtle to Philemon: *Though I might be bold to command thee that which is conuenient; yet for loues ſake I rather beſeech thee, though I be as I am, euen Paul, aged.*

Philemon 9.

Reaſon 1.

First, old age of it ſelfe, to them that are godly, is a gift of God, and a bleſſing of greater value than wealth and dignities: Prover. 3. 16. *for length of daies is in wiſdomes right hand, and in her left hand riches and glory.*

Prover. 3. 16.

Secondly, as they which haue long liued righteouſly are well ſtored with knowledge and experience in themſelues, ſo doe they, like true, truſty, and tried ſouldiers, manifeſt the experience of their faithfullneſſe and conſtancy to all that know them.

Thirdly,

Thirdly, they which put on the new man in their old age, hauing worne the old man all the time of their youth, doe shew foorth an excellent wisdom in redeeming at last the former part of the time, which they haue misse-spent: and humilitie in submitting themselves to learne, when so many of their Iunioris disdain to bee taught, and the power of Gods holy spirit, which (notwithstanding all the impediments wherewith that age is encumbred) doth rescue them from the hand of Satan, who had held them so long a time in captiuitie and bondage.

Fourthly, where anciencie and goodnesse doe concurre and meet together, there the image of God doth shine out the more brightly; there is a lively resemblance of him whom *Daniel* calleth *The ancient of daies*.

Instruction for the younger sort, as sonnes and daughters, that they yeeld due reuerence to them whom the Lord hath made reuerent, as fathers and mothers. He hath vouchsafed them time to attaine to these yeeres, and titles to be called by these names, and graces to be worthy of that honour: Yea, he requireth that they be respected, and obeisance be done vnto them by those that haue care to regard and obey him: for in this manner his commandement is laid vpon them: *Thou shalt rise vp before the hoare head, and honour the person of the old man, and dread thy God. I am the Lord.*

What though their beautie be withered away, and their bodies grown crooked? What though their strength be diminished, and their memories impaired? What though they retaine not their former freshnesse of wit, or elegancy of speech? What though their state bee but poore, and their parentage obscure? Yet their honourable place of age, especially being garnished with wisdom, iustice, and pietie, doth counteruaile and farre exceed all the rest of those ornaments.

It serueth also to admonish them that would not bee contemned, and haue the world weary of them when they shalbe old, to lay the foundation of a constant and durable estimation whiles they are yoong. If they treasure vp vnderstanding, and good discretion, and other spirituall graces whiles they

haue the benefit of strength, memorie, senses, and capacitie, they shall haue that which will comfort their hearts, informe their mindes, direct their behauiour, and maintaine their credit at those yeeres, wherein others will dote, and deale absurdly, and be full of contempt and tediousnesse.

- 2 Reproofe of their follie, which haue nothing else to commend them, but this, that the daies of their life haue bene many, and they haue seene many faire yeeres, and all those of their age be gone, and knew the grand-fathers of the most of their neighbours, &c. but what good haue they done, or what goodnesse haue they gotten in all those daies and yeeres which haue passed ouer them? And they which knew men so long time since, is it not a shame for them that they neither know God nor themselues as yet? Haue they bene spared all this time from death, and at last will they be vnprovided for death, that death and destruction together should apprehend them? For a *sinner* (saith *Isaiah*) *of an hundred yeeres old* [shall be] *accused*.

Isa. 65. 10.

Verse 32. *Hee that is slow to wrath, is better than the mighty man; and he that ruleth his owne minde, is better than he that winneth a City.*

**H**E *that is slow to wrath* which will not be prouoked to anger without due cause, neither hauing due cause to bee angry, will passe the bounds of moderation and measure, [*is better than the mighty man*] is more to be commended for his strength and fortitude than hee that is boisterous, and strong of bodie: [*and he that ruleth his minde*] which represseth and keepeth vnder his intemperate passions and violent affections of euerie sort, [*is better than hee that winneth a City*] hath greater power, and doth a more worthy exploit, than hee which by force of armes doth ouercome and conquer whole Cities, Castles, and Countries.

Doct.

It is a point of greater valour to subdue corruptions in ones selfe, than to preuaile against other men.

The Scripture testifieth of the force and might of *Esau*, that  
from

from the wombe hee was farre more strong and sturdie than *Jacob*: but it praiseth the patience and mortification of *Jacob*, that hee was incomparably more meeke and moderate than *Esaú*. And that staiednesse of affection which was seene in poore lame *Mephiboseth*, who was neither perplexed with perils, nor imbittered with wrongs, hath wonne him more honour than *Isaak* could get by all his martiall prowesse, or *Sampson* himselfe by his admirable power.

First, the enemies of the soule, as lusts and inordinate affections, are more powerfull and dangerous than the enemies of the body; and therefore the victorie ouer them is so much the more notable and praise-worthy. *Reasons.* 1

Secondly, he that vanquisheth Cities and people, doth preuaile by a bodily power, which will decay together with the bodie, and may at another time be ouer-matched: but hee that mastereth his affections, doth it by a spirituall puillance, which age impairerth not, and that retaineth the victory for euer. 2

Base men may subdue Kingdomes and Nations, and yet themselves remaine the bondmen of sinne, Satan, death, and hell, as *Zenacherb*, and the stately Kings of *Assur*, and *Nebuchadnezzar*, and the mighty Monarkes of *Babel* & the *Medes* in like manner with the *Persians*: the *Grecians* also and *Romanes*. But all that rule their owne minde, are truly noble, and euer free, and haue already the liuerie and seisen of an eternall libertie. 3

Instruction, more to labour for the command of our selues, *Vse 1.* than for domination and authoritie ouer our brethren. All men, almost, desire to rule, and in this case euery man may well be a Ruler. God doth offer to the meanest men and women the iurisdiction of their owne hearts: let him bee soueraigne there. And hee would haue them to be his substitutes vnder him: and they that will vndertake that office, and set themselves seuerely to suppress those disordered passions, lusts, and motions, that keepe euill rule in their soules, shall want no backing, countenance, or preferment from him.



2 Reproofe of those that are ambitious, and would haue all men vnder them abroad, and suffer all vile affections to rule ouer them at home.

They thinke to make themselves very glorious by shewing themselves so wrathfull, fierce, and furious; and hope to bee reputed so much the more excellent, as they can make their poore neighbours to feeble their hands to be more heauy and violent: but like foolish creatures, in so doing they make many of their vnderlings become their superiors, and debase themselves beneath their meanest inferiors. Their humble, poore, patient, oppressed tenants, seruants, and people, haue gotten a preheminance about them by the Lords owne appointment: hee hath deposed the one side (and will in time make it manifest) for their sinful hearts and cruell behauiour: And he hath exalted the other side (and once will declare it) for the meeknesse of their mindes, and their sober conuersation.

Verse 33. *The lot is cast into the lap: but the whole disposition thereof is of the Lord.*

**T**HE lot] which was much in vse among the people of God, both for diuision of lands, as *Num. 26. 55.* and for other causes, as appeareth in many places of the Scriptures, [*is cast into the lap*] into some secret or close place; and that which was most ordinarie with them, is put for many other, as hats, silts, pots, boxes; or whatsoeuer else: [*but the whole disposition thereof*] the particular ordering, guiding, and gouernment of it, [*is of the Lord*] by his immediate providence, without either chance, art, or labour. And vnder lot hee comprehendeth all other accidents which are thought to bee meerely casuall, and wholly subiect to fortune.

*Def.*

Those things which seeme to be most contingent, are directed by the providence of God.

The lots that *Ioshua* and *Eleazar* did cause to be cast for the inheritance of the Tribes of *Israel*, did so iustly accord with the blessings which *Jacob* and *Moses* had before pronounced concerning

concerning diuers of them, that euery man may well perceiue that he which spake by the tongues of the former, did also worke by the hands of the latter. And *Samuel* engaged the credit both of his truth and ministerie vpon the successe of the lot that was to be cast for the King to bee chosen, that it would vndoubtedly fall vpon *Saul*, whom, by the appointment of God, he had anointed. And that in other cases, things casual in shew are wisely gouerned in deed, the vision which was shewed to *Ezekiel* doth confirme, who beheld a multitude of the matters of the world in appearance to runne vpon wheelles, and yet in no sort to bee either drawn or driuen by blinde Fortune; for he obserued *the strakes of the wheelles to be full of eyes round about*: whereby the intenuie prouidence of God was signified. Examples for this purpose are plentifull, plaine, and pregnant. Who appointed the *Ishmaelites* Merchants at that time to trauell that way which they went, but the Lord, that they might carry downe *Ioseph* into *Egypt*? Who appointed *Pharaohs* daughter at that time to come to wath her selfe in that place, but the Lord, that shee might vndertake the preseruatiō of *Moses*? The same appointed King *Ahab* *Unerosh* not to sleepe for one night, but to call for the *Chronicles* to be read vnto him, that hee might protect and exalt *Mordecai*. The same prepared the whale to bee readie where *Jonah* should be cast into the sea, that he might receiue him, as the text testifieth. And as much might be said of the vineger that they offered vnto Christ at his suffering: and no lesse of the souldiers that diuided his garments, and cast lots for his coat after that he was crucified.

First, the being, motion, and issue of all things are from him: he disposeth of the words and actions of men, which seeme to be most voluntarie, and in their owne will and power; and therefore necessarily of the successe of lots, and of all other contingent euents.

Secondly, he should want either wisdom, or power, or prouidence, if ought should come to passe without his appointment: neither could all things turne so much to his glory, if there might be any thing that were not disposed by him.

Vse. 1.

Admonition to bee wary that we peruert not lots to serue our carnall delights, or couetous desires : it is not safe to sport with Gods ordinances, whereof a lot is one : nor to command the Lord to wait vpon vs at our dicing and other plaies, to guide the game : nor to set him a worke about our vnrighteous attempts, for the allotting of our neighbours money or substance to vs : but so to vse it, as wee may comfortable call vpon his name before, and praise it afterwards. But about this we shall haue iust occasion to deale more largely, Chap. 18. verse 18.

2. To behold the hand of the Lord in all occurrences, that in crosses wee may acknowledge his iustice, and humble our selues before him : in blessings wee may confesse his mercie, and offer praises vnto him : and in euery case to depend vpon him, sithence nothing befalleth any without him.

- 2 Consolation to the children of God, for their safetie and good estate, because hee that manageth the greatest matters, and he that dealeth in the smallest, doth tenderly loue them, and is alwaies respectiue of them, that nothing shall happen that may be for their hurt. Our Sauour himselfe applieth this present point for the comfort of his people, saying, *Are not two sparrows sold for a farthing? And one of them shall not fall to the ground without your father. Yea, and all the haire of your head are numbred; feare yee not therefore, yee are of more value than many sparrows.*

Mar. 10. 29. 30



# AN EXPOSITION OF THE SEVENTEENTH CHAP- TER OF THE PROVERBS.

## CHAPTER XVII.

Verse 1. *Better is a morsell of drie bread, and peace therewith, than a house full of Sacrifices with strife.*



*Better*] More comfortable, safe, and wholesome, [*is a morsell of drie bread*] a crust (as wee vie to say) without any other cates or dillies, slender fare, a small pittance, and that also course and homely, [*and peace therewith*] if there be Christian loue, quietnesse, and good agreement, [*than an house full of Sacrifices*] great abundance of daintie

cheere, as they vsed to haue when they offered peace offerings, as may appeare Chap. 7. verse 14. And to that custome *S. Iames* seemeth to allude, when hee saith, *You haue nourished* Iam. 5. 5. *your hearts as in a day of sacrifice or slaughter.* See Cha. 15. v. 17.

Verse 2. *A discret seruant shall haue rule ouer a leauid sonne, and he shall diuide the inheritance among the brethren.*

**A** *Discret seruant*] A faithfull, painfull, and wise seruant, though a bondman, [*shall haue rule ouer a leauid sonne*] shall



shall be preferred before a rude and dissolute childe, and sometimes be set ouer him as a gouernour : [*and he shall diuide the inheritance among the brethren*] shall be as one of them, and haue a portion among them, and be as it were in the roome of the eldest brother, hauing the chiefe hand in making diuision of the goods and lands betweene the other sonnes and daughters.

This indeed is somerimes verified according to the letter and words of the sentence, that seruants bee made Executors to their masters, and guardians to their masters children : but the drift heereof is to shew, that they which are low may be exalted by vertue, and they which are high, may be brought downe by vice : that wisdome preferreth diuers about them that might haue beene their betters, and folly depriueth many of those prerogatiues which otherwise they should haue enioied.

Doff.

Grace bringeth men to promotion, and so doth sinfulnessse to debasement.

In the booke of *Ecclesiastes* hee extendeth the comparison further than in this place, when he saith, *Better is a poore and wise childe, than an old and foolish King, which will no more be admonished. For out of the prison he commeth forth to raigne, when as he that is borne in his Kingdome is made poore.* Presidents on both sides, as well for the aduancement of those that be vertuous, as for the deiection of them that fall to vicious courses, we haue in one kindred, the inhabitants of one familie, and sonnes also of one father, namely *Iacobs*. *Reuben* the eldest of all his children, for the great fault which hee committed, was made yonger brother, losing his birth-right, his dignitie, and double portion, euen from his posteritie for many hundred yeeres together. And *Ioseph* contrarily, who exceeded all the rest in pietie and goodnesse, did in like manner surmount them in authoritie and honour. He was raised from a seruile condition, to an eminent estate ; from the baseness of a prisoner, to the dignitie of a Prince : he was made greater than his elder brethren, than his Lord and master, than the Kings principall Peeres and Nobles, than any in the Land

of

of Egypt, (as being set ouer the Land of Egypt) next unto Pharaoh.

First, the one sort doth please, and the other prouoke the Reason 1.  
Lord, whose hand hath the disposing of might and mean-  
neste. He aduanceth, and he depresseth; he lifteth vp, and he  
casteth downe: hee maketh some glorious, and others con-  
temptible, according to his owne pleasure.

Secondly, discrecion, diligence, and faithfulness, and ver- 2  
tues of the like nature, are very amiable in themselves, and  
therefore would delight to such as see them, and cause prefer-  
ment to such as shew them, as may appeare Chap. 14. where  
it is said, that *the pleasure of a King is in a wise servant*. And on Prover. 14. 35  
the other side, pride, idleness, contemptuousness, and such  
other euill vices, doe of themselves bring many mens estates  
into a consumption, and often draw vpon them the dis-  
pleasure of their superiors, to their vtter vndoing.

Reproofof their folly, that trust to rise, and not to fall by *Verse 1*  
wicked waies; which are so farre from fearing lest their leand  
lives should pluckethem vnder seruants and inferiours, that  
they hope thereby to mount aboue Magistrates and superi-  
ors. And it were to be wished, that parents and great persona-  
ges were lesse fond of vngracious sottes and seruants, and  
more wise to giue best countenance to them that are most  
worthy: for diuers chuse them to be dearlings, which loue  
nothing so dearly as that which God abhorreth: *Ismael* is  
more graced at their hands than *Isaac*; though *Abraham* pre-  
ferred a godly seruant before *Ismael*: yea they set vp sinfull  
seruants to ouer-crow, complaine of, deride, and villaine their  
discreet and godly children. But let them vnderstand, that  
the Lord will honour those whom they disgrace, and make  
them base whom they so much magnifie.

Encouragement for them that are in low places, if they 2  
haue godly and lowly hearts, and wise and prudent mindes.  
But this hath bene handled in the last verse of the fourteenth  
Chapter.

Verse 3. *The firing pot is for silver, and the fornace for gold: but the Lord trieth the hearts.*

**T**HE *firing pot for silver*] Gold-smiths haue their vessels, wherein they prooue and trie the gold and silver from dross and corruption: [*but the Lord trieth the hearts*] he alone searcheth them, and knoweth them; and none but he by grace can purifie them, though man by art can refine metals, and make them more precious.

Doct.

No skill, nor power, nor meanes of man, are sufficient to deale with the heart.

He can sound the depth of the sea, and he can finde out the altitude of the planets, and he can digge downe into the mines of the earth; but hee cannot reach to the counsels of the minde.

That worke the Scripture in many places ascribeth to God only, and to none other besides him. *The heart* (saith he by *Jeremie*) *is deceitfull and wicked above all things: who can know it? I the Lord search the heart, and trie the reins, euen to giue to euery man according to his waies, and according to the fruit of his workes.* *Dauid* was much deceived in *Achitophel*, whom hee esteemed to be very godly: and so was he also in *Abshalom*, whose purpose of going to performe his vow he thought to be very holy. And did not the Apostles conceiue too well of *Iudas*, when they began to ioyne with him in murmuring at the ointment which was bestowed vpon Christ? For notwithstanding the sweet words of *Achitophel*, and the fained deuotion of *Abshalom*, and the counterfeite charitie of *Iudas*; *Achitophel* prooued a Traitor, and *Abshalom* a Rebelle, and *Iudas* a Diuell. But it is lesse maruell though men bee beguiled by the fraud of others, when they are ignorant of that corruption that is in themselves. We speake not of *Saul*, who when hee put the witches to death, did little thinke euer to seeketo a witch: nor of *Hazael*, who condemning himselfe to be a dogge, if he should deale so cruelly as *Elisha* said, beleeued not that he could become so cruell: but of better men,  
euen

Ier. 17. 9. 10.

2. King 3. 13.

euen of the Disciples of Iesus Christ, who purposing and promising to stand manfully vnto him, did shew themselues very timorous, and euery one of them ran away from him. And *Peter* especially, which boasted of his courage and resolution, *Matth. 26.* on, aboute all the rest, became more cowardly and faint-hearted than any of the rest.

First, the Lord hath reserued it as a royaltie to himselfe, not *Reason 1.* communicable to any creature, to be the teacher of the hart, according as *Salomon* in his praier acknowledgeth, saying, *Thou only knowest the hearts of all the children of men.* That is an *1. King. 8 39.* office depending vpon his omniscious nature. None is able to execute it, but he that knoweth all things.

Secondly, the soule is a spirit, and cannot be sounded and sanctified by any, but by him that hath a spirituall power, and is the Lord and maker of spirits.

Instruction, to take his testimonie for the state of our *Verse 1.* soules, and not to leane meerey vpon the opinion of men. They that be good, may flatter vs; and they that bee euill, may mistake vs; but in him is neither dissimulation nor error. The *Scribes* and *Pharisees* were commended of the multitude; and *Paul* and *Jeremie* were condemned of the multitude: and yet God condemned the *Scribes* and *Pharisees*, and he commended *Paul* and *Jeremie*. But why did the Lord disallow or approoue contrarie to the likings or censures of the people? Our Sauour veelderh a reason of it, saying to the *Pharisees*, *Yee are they which iustifie your selues before men: but God knoweth your hearts. For that which is highly esteemed among men, is abomination in the sight of God.*

So then, though all the world should praise thee, thou art yet a contemptible person, vnlesse thy owne conscience bee vpright: and though euery man should cry out vpon thee, thy credit is nothing impaired, if thy soule bee sincere and faithfull.

But how shall we know what God himselfe findeth in our hearts? By the testimony which his spirit giueth of our harts. And how shall wee know what the spirit testifieth? By the graces which it worketh, that maketh publication by the



fruits of it, as *love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, and temperance.*

2 **C**onsolation to them whose spirits are void of guile, and replenished with grace: when they pray, their desires are manifested to God, and therefore shall be fulfilled: when they give thanks, their praises are known to be holy, and therefore shall be accepted: when they doe any seruice to the Lord, the Lord is acquainted with their integritie, and will accordingly rewarde them.

What then though slanderous mouthes murther against them, and raise vpon them? What though they charge them to be proud and insolent? What though they censure them for hypocritic and dissimulation? Nay what though Satan should attempt to perswade them, that they were nothing else but hypocrites and dissemblers? The answer of *Iob* to his accusers will easilie wipe away all those kindes of calumniation: *Loe now my witness is in heauen, and my record is on high.*

*Iob 16. 19.*

And yet this is not all the comfort that proceedeth from this doctrine; for obserue, that God doth not only proue the heart as with a touch-stone, to examine what metall it is, but fineth it as it were a fornaice, to make it pure metall. In dealing with his elect, he maketh that better which he findeth good, and maketh that good which he findeth sharke naught. Man with his fining pot and fornaice can neuer turne clay and grauell into silver and gold: but God with his spirit and grace can conuert the mire and worst kinde of earth into gold, and gemmes, and most precious matter. They that bee nothing else but a masse of pride, or crueltie, of impietie, and of all ill-fauoured corruptions, hee easilie frameth to be humble, mercifull, religious, and shining with all heauenly vertues.

Verse 4. *The wicked man giueth heed so false lips: and a liar hearkeneth to the naughty tongue.*

**T**HE wicked man [giueth heed so false lips] willingly listeth to the shrewd words that men, that abuse their lips to falshood, doe speake: [and

[*and a har liſtenth to the naughty tongue*] he that is wont to tell lies, and other vngracious tales, is glad to heare lies, and other speeches that are malicious and hurtfull.

It is the propertie of them that doe euill, and speake euill, *Doſt.* to be much delighted in hearing euill.

A curst tongue and a camall care are well met together, either of them gratifying his fellow: the former rubbeth where the latter itcheth; and the latter is chapman for that which the former vttereth.

*Saul* was much affected with mulicke, and had need of musicke to allwage the violent fits of that spirit of phrensie that haunted him: and yet no mulicke was euer so delectable vnto him, as informations against *Dauid* and his friends, or tidings where *Dauid* might be met with. He thought that great wrong was done him by his Courtiers, that would not complaine of *Jonathan* his owne sonne for fauouring of *Dauid*. And when *Doe*g related after what manner *Abimelek* the high Priest entertained *Dauid* in Gods house, hee made a pleasant banquet to the heart of *Saul*. And so did the *Ziphims*, when they aduertised him, that *Dauid* was hid by them in holds, and they would deliuer him into his hands. *Blessea boye of the Lord* (saith he vnto them) *for ye haue had compassion on me.* 1. Sam. 22.

And it was no small contentment to the Priests and Councell, to heare matter objected against *Siemon*, though they Act. 6. 13. knew the informers to bee false fellowes, that were suborned to heare false witnesse against him.

First all their members and senses are seruants to sinne, and vied as weapons of vnrighteousnelle: and therefore if one be bad, another cannot be good: if the tongue bee slanderous, the care will be gracelesse. Reasons.

Secondly, they loue lies, and therefore how can they but hearken to them that make lies, thence they prepare for their appetite, and as it were dresse such meats as are toothsome vnto them: 2

Thirdly, by giuing heed to false lips, and listening to naughty tongues, they prouide matter for their owne false lips and naughty tongues to talke of: they furnish themselves 3

with such wares as they minde to make sale of for their best advantage. They may be prompted with more plausible lies, and probable obtreactions, by other mens inuentions, than euer their owne wits were able to finde out or imagine. And that which they haue heard, though neuer so slanderous, they thinke they may declare with warrant: and if a lie hath beene told them, though neuer so palpable, they presume to tell it againe with authoritie.

*Vse. 1.*

Conuiction of them that bring their eares to wholesome words, or rather, if it must be so, suffer them to bee brought to their eares; but giue their mindes to corrupt speeches, and willingly entertaine them in their hearts; which for fashions sake will heare them that be honest and true, but in good earnest hearken to them that are leaud and liars. And yet who can pretend to hate sinne more than these? And who so much as these continually cry out of sinne? But neuer of their owne, nor of their companions, nor of any others that professe the practise of that which is euill, though neuer so abominable: but all their inuectiues are against hypocrites (as they call them) that will not be content to liue like all other men, but seeke to be more strict in their behauiour, and better in their conuersation than the rest of their neighbours: such they perpetually pursue with grieuous accusations: great crimes they haue alwaies to lay to the charge of such. But how doe they prooue them to be so faulty? What ground is there of these complaints? So it is said: they haue it by report: such speeches are giuen out. But by whom? by swinish drunkards: by filthy fornicators: by hellish blasphemers: by impudent liars: by men, one way or other, egregiously sinfull and wicked. What then, are you that conuerse with such? that hearken to such? that are perswaded by such? but sinners and liars, like vnto them.

*2*

Instruction, both to be well aduised how we trust the testimonies of them that haue open eares to listen to lies; and also if we would maintaine our owne credit, to keepe our selues from the societie of them that haue venomous mouthes: and if any will attempt to obtrude vpon our eares their false reports,

ports, and vncharitable discourtes, that our frowning browes doe shut vp and silence their clamorous lips, according to that which is said in another place, *As the North winde driveth away the raine, so doth an angry countenance the slanderer's tongue*: Which dutie will better appeare in the explication of that sentence.

Prover. 25. 23

Verse 5. *Hee that mocketh the poore, reproacheth him that made him: and he that reioiceth at his aduersitie, shall not be innocent.*

**H**E *that mocketh* which offereth despight to, and vilifieth by word, deed, or gesture, whether in the way of self, or bitter disdain, [*the poore*] not onely them that want wealth, but which are in any affliction, either externally or in their soules, [*reproacheth him that made him*] doth after a sort scorne and scoffe at God, who created the man, and allotted him that estate; as hee that laugheth at the worke, doth consequentie deride the artificer. [*and he that reioiceth at his aduersitie, shall not be innocent*] not onely hee that sheweth apparent contempt of the man afflicted, but which is glad in his heart for his miserie and affliction, shall seuerely be punished.

The indignities that are offered vnto poore Christians, rebound vnto the Lord himselfe. See Chap. 14. verse 31.

*And he that reioiceth, &c.*] It is neither lawfull nor safe to be glad at other mens sorrowes, especially if they be Gods seruants.

The ioy of the neighbour Nations was a great griefe to the Church of the *Iewes* in their calamities, when the *Babylonians* made that wofull spoile of them: but the insultations of their ill-willers was no lesse dangerous to themselves, than grievous to them, and would make their owne state as miserable as theirs. *They haue heard that I mourne* (saith the Prophet in the name of the people) *but there is none to comfort mee. All mine enemies haue heard of my trouble, and are glad that thou hast done it. Thou wilt bring the day that thou hast pronounced, and they shall be like vnto me.*

First, that soule is empty of loue and compassion, humane

Reason 2.  
nitic



mine faileth in it, which in stead of pitie is mouued with reuoluing at the harmes of his brethren; and therefore is farre from innocencie, and neere to some grieuous punishment.

- 2 Secondly, hee consenteth to the wrongs that are done to the party opprelled: and thereunto is accedarie, if his aduersitie hath growen from mans iustice. But if God with his owne hand hath inflicted the crosse, how sinfully are his iudgements peruerred by him that shall feed and refresh his malicious stomacke with the sight of the same? as though he punished the godly to gratifie the wicked, and made his children miserable, that his enemies might be merry.

*vs. 1.*

Instruction, when the Lord laeth his hand vpon our brethren, to mourne with them, pray for them, comfort and helpe them; but neuer insult at their sufferings. vnlesse wee bee willing to cast our selues into the same, or sharper afflictions.

Wee shall come to a text heereafter that forbiddeth vs to take delight in the fall or stumbling of our enemy, *lest the Lord see it, and it displease him, &c.* How then can hee but be prouoked, and how shall we but be endangered, if the troubles of his people, being also our owne faithfull friends and well-willers, affect our hearts with ioy and gladnesse?

- 2 Terrour for those enuious persons which continuallie maligne the good estate of good men; and therefore no newes is more welcome to them, than that any of Gods seruants be in troubles and distresses. They faile of power to doe them harme, but not of will to wish it; and therefore they solace themselues in the injuries that others doe offer vnto them: and in euery losse, sicknesse, or matter of griefe whatsoever, that doth befall them, and especially if the Diuill can catch any of them in a snare, that they be ouertaken with sinne and folly, their gladnesse is immeasurable: they triumph exceedingly at the victorie which Satan their father seemeth to haue gotten. Well, the mischieuous mindes and affections of such, doe conuince them to be malicious persons, though no enuilation were committed by them: and therefore their mirth will be turned into mourning, and their triumph into a lamen-

lamentation. There was neuer any, nor shall be, nor can bee, that sucketh sweetnesse out of the sorrow of the Saints ; but God either hath or will make him taste of gall and wormewood. If anguith and feares bring him not to repentance, then iudgements and plagues will follow him to destruction.

Verse 6. *Childrens children are the crowne of the elders, and the glorie of the children are their fathers.*

**C**Childrens children] A long race, many nephewes, such as we call grand-children, and those of many descents, [*are the crowne of the elders*] a comfort and credit to their parents, grandfathers, great-grandfathers, &c. [*and the glorie of the children are their fathers*] it is an honour for the yoonger sort to haue descended from worthy progenitors ; provided yet in both these cases, that as well the ancestors as the posteritie be vertuous, and well adorned with graces of their owne. Many foolish vicious children can nothing credit their wise and godly progenitors, as *Rehoboam* and his sonne added nothing to the glory of *Dauid* and *Salomon* : neither can sinfull ancestors either yeeld honour to, or receiue honour from their seed that is holy and religious. That blessed *Hezekiah* was in no sort dignified by his wicked father *Ahaz* : nor was that wicked *Ahaz* any whit graced by his blessed sonne *Hezekiah*. And in case that both the elders and yoongers, the fathers and children bee all naught, as was cursed *Cham* and his seed, and cruell *Cain* and his, no multitude, nor might, nor meanes, of what sort soeuer, can make either part honourable.

It is a great promotion to haue a long and large posteritie. Doct. 1.

The matter and forme of thanks which *Dauid* returned to the Lord for his promise of this rare benefit to be bestowed vpon him, is memorable ; *Who am I* (saith he) *O Lord God, and what is my house, that thou hast brought me hitherto ? And this was yet a small thing in thy sight, O Lord God ; therefore thou hast spoken of thy seruants house for a great while.* The kindnesse of God was in this, among many other mercies, declared to

Gen. 50. 23.

*Ioseph, that he saw Ephraims children euen vnto the third generation, and that the sonnes of Machir, the sonne of Manasse, were borne vpon his knees. And it is obserued as a principall part of that happinesse wherewith the old age of Iob was refreshed, that he saw his sons, and his sonnes sonnes, euen foure generations.*

Reason 1.

First, it is promised as a blessing and fauour of God to his people, to multiplie their seed, and make them fruitfull, and prolong their daies, to behold the increase and good estate of their posteritie. So saith he *to him that feareth the Lord, and walkech in his wayes: Thy children shall bee as the Oliue plants round about thy table: and thou shalt see thy childrens children, and peace vpon Israel.*

True it is, that all the godly attaine not to this, because God hauing store and multiplicitie of good things, doth otherwise render recompence to many: but euerie good man that doth obtaine it, hath the promise of God performed vnto him.

2

Secondly, they whose progenie is great, and posteritie godly, haue beene seruiceable to God, and profitable to Gods people, in this behalfe, that they haue begotten and brought vp such as are like to grow so helpfull and fruitfull both to the Church and Countrey.

Viz.

Reproofe of those that rather groane at it as a burden, than take comfort in it as a benefite, to bee parents of many children. They wish their ground to be fertile, and their cattle to be fruitfull, but their wiuies to bee barren, or to beare but a few. They are glad of their calves, of their colts, of their lambes, of their pigs; but griued and vexed at their sonnes and daughters. And why? Because they thinke they are put to their finding, and depend not on God and his prouision; whereas themselves, of themselves, are not able to prouide one meale, or morsell, or crumme for themselves; much lesse for a familie. And if the Lord doe maintaine them, will he not doe as much for theirs, if they and theirs would become his? And is he able to feed a few, and insufficient to minister to many? Doth he keepe open house for all the fowles of the aire, for all the beasts of the earth, for all the wormes  
and

and vermin vpon and in the ground, for all the fishes in the sea and riuers? And is he so poore, that he cannot, or so sparing, that he will not allow food for mankinde, especially his owne subiects, seruants, and children? But faithlesse men consider not of these things, and therefore as they are vnwilling to be called father or grandfather of many, so is it righteous, that though they should beget great plenty of children, yet they should gaine but small store of honour and estimation by the same.

Instruction, so to traine vp our children, that Gods fauour may preferue them, when sinne and iniquity doth shorten the daies of many leauid and impious Impes, that neuer liue to be parents. It seemeth that good things were found in *Pharez* the sonne of *Iudah*; and it is sure that *Er* and *Onan* were sinful and wicked: and therefore he left a posteritie, and such a one as was blessed and happy; and they both were destroyed childlesse. Their names were abolished, and his exalted, as it appeareth by that praiser which was made for *Boaz*: *Thine house he made like the house of Pharez (whom Thamar bare vnto Iudah) of the seed which the Lord shall giue thee of this young woman.* Ruth 4. 12.

Consolation to poore people, that they are as capable of honour and credit in this respect, which is not the worst, as those of greater wealth and substance. Hee that is of meane state, may haue as many children as the richest man in the Country, and instruct them as well for necessarie points of saluation: and they may liue as long, and grow as gracious, and be as fruitfull as any others.

*And the glorie* Good parents and progenitors be great ornaments to their children. Doct. 2.

\* It was of long time accounted an honourable title to be called *Abrahams* sonne: and so it was indeed to them that also walked in his steps, and were like him in grace. And such a prerogative it was in like manner to descend from *David*, and be of his familie.

First, they obtaine the blessing of God, not only for themselves, but for the state, safetie, and glory of their linage, or



so many of their stocke as shall bee religious and faithfull. This is the meaning of the *Psalmist*, when hee saith, *Blessed is the man that feareth the Lord, and delighteth greatly in his Commandments: His seed shall be mighty upon earth; the generation of the righteous shall be blessed.* And againe: *He is ever merciful, and lendeth, and his seed [enjoyleth] the blessing.*

*Psalm. 37. 26.*

2 Secondly, the praise of that wisdom, valour, liberalitie, and euery other good vertue and grace which is in themselves, remaineth as an inheritance to all them of their posteritie, which forfeit not their right therein by follie and leauidnesse. Whiles *Jacob* was liuing, *Ioseph* knew it would bee no blemish, but a gracing to him to present him to *Pharaoh*, who should behold his grauitie, and heare his wisdom. And after *Jacobs* death, all the *Egyptians* which accompanied him to his buriall did actually yeeld to *Ioseph* the commendation of so worthy a father, by that solemne funerall, and dolefull lamentation which they made for him.

*Psalm.*

Reproofe of foolish fathers, which cloath themselves with shame and infamie, in hope to decke their sonnes with credit and glory: they liue miserably, and deale vnjustly, and cause all men to erie out vpon their worldlinesse, fraud, and falsehood, and all to raise vp their houses on high, and aduance their names with wealth and honour. Neither are fathers onlie heerein faultie, but many sonnes succeeding are as much infatuated as they, reposing their gentry more in the possessions and titles of their forefathers, than in any goodnesse that euer was in them. Those doe they esteeme the worthiest of all their Ancestors, which haue beene the wealthiest and highest, though worst and vilest.

Verse 7. *Excellent speech becommeth not a foole; much lesse lying talke an ingenuous person.*

**E**xcellent speech] Praier, thanksgiuing, discourse of God, of the Scriptures, of Religion, of any holy things: the commendation of that which is good, the reproofe and dispraising of that which is euill, [becommeth not a foole] is not  
seemely

seemly in the mouth of a sinfull sor, which neither practiseth, nor loueth, nor vnderstandeth the points whereof hee speaketh: [*much lesse lying talke*] any manner of corrupt communication, whether it be false or filthy, worldly or bitter, or scoffing, or idle; for one kinde is put heere for all the rest: [*be seemeth an ingenuous person*] is comely for a godly, wise, and honest man, such a one as is contrarie to the foole formerly mentioned, in profession, heart, and behauour, to vtter.

Good words are v. fit for bad men to speake.

Dott. 1.

They lose their lustre and grace in the vnclane lips of vile persons; and therefore the Lord doth expostulate the matter with those hypocritical dissemblers which are alwaies prating and babbling of his Lawes, and yet continually transgressing them: *What hast thou to doe to declare mine ordinances, that thou shouldst take my covenant in thy mouth, seeing thou hast to be reformed, and hast cast my words behind thee?* Psal. 50. 16.

First; holy things are thereby prophaned: they take the glorious name of the Lord in vaine, and so violate his Commandement. Reason 1.

Secondly, they doe much harme by that manner of iangling, according to the Prouerbe: *As a thorne standing vp in the hand of a drunkard, so a parable in the mouth of fooles.* They grieue the godly: they put back the weake: they make good conference lesse regarded: they harden their owne hearts: they puffe vp themselves with pride: they passe sentence against their owne soules: they cause Religion and the name of God to be blaphemed. Proverb 26. 9

Instruction, to purge our selues at all times, before we take the name or word of God in our lips. Let vs labour to be cleane, that our prayers may be cleane; that our praises may be cleane; that our profession may be vnblameable; that our rebukes, our exhortations, our consolations, and all our conferences, may be comely, acceptable, and effectuell. Vse 1.

Reprooffe of them that deale in deepe points, and yet haue but shallow vnderstandings, corrupt affections, and scandalous behauour: they delight to parle of predestination, and

yet finde no testimonie of their owne election : they reason much of iustification, but are vtterly vnacquainted with regeneration. They boast of Christ, and commend the Gospell, but haue no communion with Christ, nor fruit of the Gospell. They sharply censure the faults of other men, and vehemently exclaime against the corruptions of the time ; but they fauourably passe by the faults in themselves, and take no time to purge away their owne corruptions. Such are both taxed and conuicted by the Apostle *Paul*, saying, *Thou which teachest another, teachest thou not thy selfe ? Thou that preachest a man should not steale, dost thou steale ? Thou that sayest a man should not commit adulterie, dost thou commit adulterie ? &c.*

*Doct. 2.* Much lesse, &c.] Euill speeches are neuer so vndecent, as when they proceed out of good mens mouthes.

*Iam 3.9.* That tongue which bleileth God, is euery way too good to curse men (as *S. Iames* speaketh) or any way to be an agent for sinne or Satan. Muddy water is lesse offense in a puddle than in a cleere fountaine : and bramble briars become thickets or thorny hedges better than an orchard. To this purpose tendeth the exhortation of *S. Paul* to the *Ephesians* : *Let fornication, and all uncleannesse, or couetousnesse, not once be named among you, as it becommeth Saints. Neither filchinesse, neither foolish talking, neither iesting, which are things not comely ; but rather giuing of thanks.*

*Reasons.* First, when godly and faithfull men forget themselves in their talke, they giue great aduantage to their enemies, who lying in wait for their halting, doe heedily obserue whatsoeuer they doe or say : and then they triumph, when the tongues of the righteous transgreesse, as though they had prooued them and all their brethren to be nothing else but hypocrites and dissemblers. Yea the Diuell and sinne seeme also to haue gotten some victorie ouer them.

Satan plied *Iob* with all his art, might, and malice : by temptations of body, and temptations of minde, to make him, rather than any other in the world, to breake out into distempered and execrable speeches. And *Paul* declared to King

*Agrippa,*

*Agrippa*, and those that were with him, that when hee was a persecutor, and so one of Satans officers, his purpose and practise had beene by cruell punishments to compell the Saints to blaspheme. Act. 16. 11.

Secondly, they giue offense to other of Gods seruants, by making some very sorrowfull for them, and some ashamed of them, and others bolder and more venturous to imitate them.

Thirdly, they displease the Lord, who hath chosen and called them to an holy vocation, to be spirituall Priests, that should offer *almains to him the Sacrifice of praise, that is, the fruit of the lips which confesse his name.* Heb. 13. 15. And therefore how vnworthy a thing is it to pollute their lips with lies, or other leaud words, to the reproach of his name?

Instruction for euery one whom God hath graced with an ingenuous heart and free spirit, to be circumspect and very considerate in all his speeches. If he be clothed with the precious garment of Religion, it doth concerne him to looke well to it, that his tongue doe not defile or staine the same with any spot of vnt ruth or vanitie; but that he may approue his words and actions to the eares, eies, and hearts of all that are about him. The consideration of who I am, will be a forcible motiue to put me in minde what a one I must bee, and consequently, what words I must vtter. One worldling may bragge like another, and vie scurrilitie as another doth: but no worldlings practise may serue for a president to a Christian. The more freedome he hath in Christ, the lesse liberty is giuen to him to conforme himselfe to the world; for their lips are not allowed to deale with sacred matters, nor his with such as are sinfull.

Verse 8. *A reward is as a precious stone; pleasant in the eyes of him that hath it: it prospereth whither soeuer it turneth.*

**A** Reward] A gift or present bestowed vpon a Magistrate, or Officer, or any that may helpe or hinder a man in his cause, [is as a precious stone, pleasant in the eyes of him that hath it]



it] much regarded of him on whom it is bestowed : [*it prospereth whither soeuer it turneth*] it taketh effect, and bringeth good successe, to what end soeuer it is applied : to escape punishment, to pacifie wrath, to obtaine promotion, to get fauour in Courts, to crosse ones aduerſarie, or to bring to passe any purpose.

*Dott.*

The greatnesse of gifts is of more force to winne friendship and fauour, than the goodnesse of a cause.

*Prover. 18. 16*

Thereby many procure both access to men of place, and successe in their suits, whether iust or vniust. *Amans gift enlargeth him, and leadeth him before great men* (saith Salomon in

*Proverb. 19. 6*

another Chapter) *and euery man is friend to him that giveth gifts*, whether he doe it in the way of liberalitie and loue, or otherwise to bribe and corrupt.

*Reasons.*

1 First, many great men do greatly affect rewards, and make more reckoning of them by farre, than of all lawfull fees, and that allowance which is due to their place : as in our text heere, they set by them as if they were rich gemmes and jewels. And *Hosea* complained, that *their Rulers [said] with shame, Give mee.*

*Hos. 4. 18.*

2 Secondly, there is a kinde of venome within them, whereby the receiuers of them haue their hearts poisoned, that they are vtterly estranged from equitie and iustice. They are so enchanted with the liking of that which is presented to their sight, and offered to their hands, that the briber hath thereby brought them to be his seruants; they may not deny to doe the drudgerie of grosse iniustice, for which he hath hired them. It is noted of *Sammels* sonnes, that (notwithstanding the precepts and practise of their worthy father, who may be an example of all Iudges and Magistrates for continencie from corruptions) *they walked not in his ways, but turned aside after lucre, and tooke rewards, and perverted the iudgement.* The Lord foresaw what worke rewards would make, when he said in his Law, *Thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous.*

*1. Sam. 8. 3.*

*Exod. 23. 8.*

*Vse.*

Instruction : 1. to them that are in authoritie, that their eyes be not dazled at the glittering shew of bribes, which though

though they seeme to be better than diamonds, will not yet prooue so good as flints. The curse of God doth commonly accompanie them, to the corrupting of their naturall gifts, the endangering of their soules, the unpairing of their honour, and the ruinating of their estate or posteritie in the end. Let them therefore prize Gods fauour according to the value of it, and duly esteeme of his reward, wherewith he doth recompence them that deale vprightly: and then that which men doe offer to maintaine their euill causes, will not be so forcible with them, but they shall perceiue it to be lesse worth than nothing. 2. To teach them that are ouermatched with power, whose aduerſaries oppugne them rather with mighty purſes, than with weightie reasons, and bring more currant metall than lawfull matter against them, that they make their appeale to an higher Court, and craue Gods owne hearing: and there also offer more powerfull presents, which will be best acceptable vnto that Iudge: namely, confidence in him, with prayers and supplications to him, by which meanes *Hester* and *Mordecai*, with the rest of the godlie *Iewes*, ouerturned all the proceedings of *Haman*. 3. To all men, not to iudge of persons or causes according to the successe of their suits, because many matters bee carried by the demonstration which the hand doth make to the eie, and not which the tongue doth make to the eare. The sentence is passed according to the price that is paid, and not according to the truth that is alleged.

The good vse of giuing rewards, and how it standeth with wisdom for a man to buy his right, and peace, and safetie, we shall see, Chap. 21. verse 24.

Verse 9. *He that conereth a fault, seeketh loue: but hee that repeateth a matter, separateth a chiefe friend.*

**H**E that conereth a fault] that passeth by an infirmity, that burieth an offense, as much as may be, in silence, [seeketh loue] by shewing loue to the party, preferueth concord where kindnesse was before, and taketh the way to make him

his friend who was before but a stranger to him : [*but he that reproveeth*] which looketh too narrowly into euerie slip, and is raking into mens frailties, especially so as to blaze them abroad to others, [*separateth a chiefe friend*] doth alienate the mindes of those that be dearest vnto him, and maketh them his enemies. Yet it is not against the rule of loue to tell men lowly of their faults; for that helpeth them to repentance and reformation, and cureth their credits, the blemish thereof being wiped away both from the eyes of God and men, as *Iam. 5. 19. 20.* *S. Iames saith : If any of you hath erred from the truth, and some man hath conueried him, let him know that he that hath conueried the sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.* Neither is it vnfit, but needfull sometimes to acquaint others with the transgressions of our neighbours, if it belong vnto vs to be their Physicians; as *Ioseph* did *Iacob* with the infamie his brethren ran into: and they of the house of *Cloe* did the Apostle with the contentions of the *Corinthians*. And in some cases some mens sinnes must needs be discovered, for the safetie of the whole state, both of prince and people, of Church and Commonwealth: for it is a sure rule, that no mans faults are then to be concealed, when any man may take hurt thereby. See Chap. 10. verse 12.

Verse 10. *A reproofe entreth more into him that hath understanding, than an hundred stripes into a foole.*

**A** *Reproofe* A rebuke and admonition only, though short also, one word as it were, [*entreth more into him that hath understanding*] worketh more vpon his heart, and taketh better effect for reformation of his faults, [*than an hundred stripes into a foole*] than many grieuous punishments inflicted vpon a wicked person, which wanterh the sound and sauing knowledge of God.

The opposition is specially betweene desperate sinners, giuen ouer vnto a reprobate sense, and a godly man; notwithstanding that Gods own elect may also be possessed with such obstinacie,

obstinacie, till the time of their conuersion : and then their miseries, with the worke of Gods holy spirit, will helpe them to humiliation and repentance.

Easie corrections, where grace is, preuaile more than great Doct. seueritie doth with them that are gracelesse.

We read of two holy Prophets, namely *Jeremie* and *Haggai*, that had to deale with two sorts of people, of contrarie disposition, though both of one nation : and so their ministerie and Gods owne hand found a contrary successe among them. *Jeremie* was sent to the *Jewes* before their captiuitie, and they were foolish and sinfull. And *Haggai* was sent to the *Jewes* being returned from captiuitie, and they were wise and godly : and therefore *Jeremie* maketh this complaint against those of his time : *O Lord, thou hast stricken them, but they haue not sorrowed : thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder than a stone, and haue refused to returne.* Jer. 5. 3.

And *Haggai* giueth this commendation of those of his time : *When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the high Priest, with all the remnant of the people, heard the voice of the Lord their God, and the words of the Prophet Haggai, rebuking them (as the Lord their God had sent him) then the people did feare before the Lord.* Hag. 1. 12. Examples great store might bee produced for experience on both sides ; as *Dauid* being flexible at the speeches of a woman that priuate-ly admonished him : and *Achaz* that was froward at the threatnings of the Prophets that preached vnto him, and the heauy iudgements of God powred downe vpon him.

First, the one is rebuked and chastised in mercy and fauor, Reason 1. and therefore the Lord speaketh rather to the heart than to the eare, making also corrections more forcible within, than sensible without : and the other is punished in wrath and displeasure, hauing nothing added to his soule, but spirituall plagues and curses.

Secondly, the one hath a soft heart, a heart of flesh, which may easilie be pierced : and the other hath an hard heart, a heart of Adamant, which is impenetrable. A needle or pin



will enter further, and be more felt in flesh that hath life in it, than a dagger or sword in stones that are senselesse. *Iosiah* his heart that was tender did melt at the only hearing of the Law : but *Pharaohs* heart that was obdurate, was little affected at the notable and imminent plagues that succeeded one another, vpon himsele and all his Kingdome.

3

Thirdly, the one is iudicious and prouident for himsele, and therefore looketh from whence and wherefore reproofes and chastisements doe come, and hath both skill and care to auoid the causes of them : And the other is ignorant and negligent, neither considering by whom nor for what faults he is smitten, and therefore remaineth incorrigible.

Vse.

Instruction : 1. To shew wisdom by making vse of afflictions : if we will profit by few, wee shall not be pursued by many : if we despise not small ones, we shall not be burdened with great ones : if words will serue the turne for redresse of things amisse, we shall not be much visited with strokes.

But though our former carelesnesse or stubbornnesse hath caused many of vs to be afflicted, as well as reprehended, and brought vs to as many troubles as rebukes, yet we shall free our selues from the reproch of follie, if wee can behold the hand that smiteth vs, and be truly humbled for the sins that cause vs to be smitten.

When our eares be opened, to hearken better vnto the voice of God : when our lips be prepared to make a more free and full confession of our faults : when our soules be resolved with greater integritie to order our waies, we shall be reckoned among the number of the wise : for none can be bettered by crosses and sorrowes, but hee that hath wisdom and vnderstanding. And for this purpose, as often as we either giue correction, or take it, it is expedient to seeke the fruit of the same at Gods hand : neither the frequencie of punishments, multitude of stripes, nor the sharpnesse of strokes, without his blessing, will euer worke any good effect in the soule. It is a true saying, and spoken by the spirit of truth : *Though thou shouldest bray a foole in a mortar, among wheat braied with a pestell, yet will not his foolishnesse depart from him.*

Prover. 27. 22.

Verse

Verse II. *An euill man seeketh onely rebellion : and a cruell messenger shall be sent against him.*

**A**N euill man] He that is destitute of Gods holy spirit, and walketh after the flesh, [*seeketh only rebellion*] setteth himself wholly to transgress the Commandements of God, and delighteth in nothing so much as in that which is contrarie to his will : [*and a cruell messenger shall be sent against him.*] euen as Kings and other Princes send out some forces (if need so require) to suppress rebellions, and to apprehend and severely punish the Rebels : so the Lord armeth sometimes men with wrath and power against his enemies, and sometimes the Angels, and sometimes the vnreasonable creatures, and sometimes the insensible creatures, to be as it were his officers, appointed to plague them without mercy, and sometimes his owne hand immediately doth destroy them.

No wicked man is better, nor shall be otherwise dealt with *Doct.* than a Rebell.

Not only profest Atheists and Infidels, which openlie renounce their Creator, and the King of the world, are so to be reputed, but sinfull dissemblers also, which impiously prouoke Christ Iesus their Redeemer, & the King of the Church, are of the same number. Of such speaketh *Jeremy*, when he saith, *They are all rebellious traitors, walking craftily.* And such *Jer. 6. 28.* doth *Hosea* complaine of, when he saith, *My people are bent* *Hos. 11. 7.* *to rebellion against mee. Neither of these sorts thinke themselves well, so long as they are not doing of euill.*

In their vocations they are worldly and couetous : in their recreations they are sensuall and voluptuous : in the worship of God they are negligent and hypocriticall : in all their workes, in all their words, in all their cogitations, continually in euery place iniquitie and sinfulness floweth from them.

First, they are all of them haters of God, such as repine at *Reason 1.* his honour and glorie.

Secondly, they contemne and violate his Lawes.

3 Thirdly, they are iniurious and aduersaries vnto his Subjects.

4 Fourthly, they are souldiers and seruants of Satan his most mortall enemy.

*Pse 1.*

Instruction to the godly, to be warie of them, and vnlike vnto them, as much as they desire to be liked of God : that they commit euill lesse, and doe good things better, and seeke how to shew obedience, not only to the politiuue lawes of Magistrates, (though that be necellarie for euery Christian) but also to the diuine Lawes of God, which is proper to Christians. The best and most ciuill wicked man in all the world, is but halfe loyall at the most : Albeit none could appeach him of treacherie, or contempt against his Prince, (though few that feare not God be faithfull vnto man) yet who can acquite him of rebellion and high treason against his highest soueraigne the Lord ?

2 Consolation to Gods people, whom the wicked doe hate and molest : Their enemies are not so violent against them, as the Lord : (for in malice against him, they doe so much maligne them) and therefore let them be well assured, that he will protect his subjects from Rebels : his seruants, his fauourites, his children, from the weapons, and fury, and force of his enemies. With this selfe same reason doth he animate and encourage the Prophet *Ezechiel*, saying, *Thou sonne of man, feare them not, neither be afraid of their words, although Rebels and thornes be with thee. and thou remainest with scorpions : feare not their words, nor be afraid at their looks, for they are a rebellious house.* And the greatest comfort of all is, when the Lord giueth them an heart to feare iniquitie, and not to delight in it ; to flie from that which is euill, and not to follow it ; to subject themselues vnto him, and to strine against sinne, and not seeke rebellion. And what though they haue their frailties, their faults, their corruptions, that they faile of many duties, that they fall into many offenses ? Yet hee putteth a difference betweene faithfull subjects, which would, and cannot obferue his Lawes better ; and wilfull Rebels, which contemptuously despise his Lawes. Hee knoweth that his souldiers

*Ezek. 1. 6.*

diets are sometimes taken Captiues in fighting for him, and his enemies alwaies take vp weapons to fight against him.

Terror for the vngodly, how great soeuer they bee, and how safe soeuer they seeme to be; for they are vile, as being Rebels, and in continuall perill of some grieuous plagues for a punishment of their rebellion.

Good men haue due cause to abhorre their waies: for they rise vp in armes against their heauenly King: and the righteous God hath cause to execute iudgements vpon them; for they oppose themselues against his holy gouernment. And therefore when he beginneth to take them in hand, neither themselues nor any other shall be able to deliuer them out of his hands. Whatsoeuer creature shall haue the commillion to torture and torment them, will be made both implacable and vnresistible, as *Iehu* to the house of *Ahab*, who spared not his owne mistresse: *Ahasuerus* to *Haman*, who spared not his owne minion: *Adramelech* and *Sharezer* to *Zaneberib*, who spared not their owne father. And what could the *Sodomites* say or doe against the violence of the fire? And what could *Pharao* say or doe against the rage of the waters? And what could *Herod* say or doe against the multitude and greedinesse of the vermine? All these tooke their time (which was all the time of their life) to rebell: And God tooke his time at the length (which was a seasonable and fit time) to fend out these cruell messengers against them. How strange lie then are they beforted, which conclude of a future safety by their present securitie? which feare no danger, because as yet they feele not destruction? as though a Rebelle were free from all punishment, because he is not arraigned and executed so soone as he beginneth the commotion.

Verse 12. *Let a Beare robbed of her whelpes meet a man, and not a foole in his follie.*

THE she beare, whose young ones haue been lately taken from her, exceedeth all other beasts in rage and fiercenesse. From thence doth *Husbis* take his similitude concerning



cerning *David*: *Thou knowest* (saith he to *Abshalom*) *thy father and his men, that they be strong men, and are chafed in minde, as a Beare robbed of her whelps in the field.* And from thence doth the Lord draw a comparison to expresse the grievousnesse of the plagues wherewith he purposed to punish the sinfull *Israelites*: *I will meet them as a Beare that is robbed of her whelps, and will breake the skull of their hearts.* And the immanitie of this beast may be discerned by that which befel the wretched boyes which scoffed at *Elisba*, and were cursed by him. It is said, that *two Beares came out of the Forest, and tare in peeces two and fortie of them.* And yet it is not so dangerous to meet with such a Beare [*as with a foole in his follie*] as to fall into the hands of a wicked man in the extremitie of his wickednesse and turie.

*Doct.* No wilde beast is so sauage and hurtfull as a violent and sinfull man is.

*Gen. 34.* *Simeon* and *Leui* were fooles in their follie, and worse than Beares, when they murdered all the *Shechemites*, and spoiled the Citie of *Shechem*. *Saul* was a foole in his follie, and worse than a Beare, when he caused fourescore and five Priests of the Lord to be slaine at one time, and smote *Nob* the Citie of the Priests with the edge of the sword, both man and woman, both childe and suckling, both Oxe, and Asse, and Sheepe, with the edge of the sword. And such was the follie of foolish *Pharao*, *Abub*, *Iezabel*, *Herod*, and of *Paul* himselfe before his conuersion.

*Reasons.* First, a Beare or other beast hath nothing in it beyond the nature of an vnreasonable creature: but a desperate sinfull man is possessed with the craft, crueltie, and madnesse of *Satan*, who is more outrageous (and so maketh them) than any other liuing thing can be.

2 Secondly, hee that keepeth himselfe out of the walke of a beast, is free from danger by him: and though a man should meet with him, yet it is not impossible by art or agilitie to get away from him: or if there were no escaping, yet at the most he hurteth only the body: but an impious wrathfull man will doe mischief farre off as well as neere. *Haman* remaining

maining at *Shusan*, had laid a plot for the murdering of all the *Jewes* in an hundred and seuen and twenty Prouinces. Where shall a man hide himselfe from the pawes and teeth of such a Tyrant? And these outrageous beaſts in humane ſhape, beſide perſonall violence offered to the bodies of men, will diſſame their names, and ſpoile their ſtates, and ſubuert their families, and bring many ſoules to deſtruction.

Inſtruction, to walke warily euery where, and looke well *ſe.* to our ſelues, that we be not made a prey vnto them: for no Wilderneſſe is more full of Lions and Leopards, of Beares and Tigers, than townes and Cities are of barbarous and furious fooles. It is an abſurd thiſt and excuſe of the ſluggard, to ſay, concerning the vnreaſonable creature, *A Lion is with-  
out, I ſhall be ſlaine in the ſtreet:* but it is a part of wiſdome to thinke, concerning theſe mankind beaſts, a Beare may bee in the way, in the ſtreet, in the houſe, and at the table: and therefore it is not ſafe for mee to meet with him: that is, by indiſcretion and careleſſneſſe to giue him aduantage againſt me. Neither can there bee ſafety ſufficient for any, by any circumſpection, vneſſe the Lord bee our protector. If hee ſhould abſent himſelfe from vs in his diſpleaſure, how ſoone would the wicked ſwallow vs vp and deuoure vs, their malice being ſo unmeaſurable? But he ſtanding by vs in his fauour, though we walke thorow a roaring wilderneſſe of wood and wilde people, yet are we preſerued from all hurt and perill.

Verſe 13. *He that rewardeth euill for good, euill ſhall not depart from his houſe.*

**H**E that rewardeth euill for good] that dealeth iniuriouſlie and vnkindly with him that hath declared his loue in outward courtelies any way for his benefit and profit, whether by word or deed; or hath ſought the ſaluation of his ſoule, by helping him againſt his finnes, [euill] plagues and puniſhments from God, and many times diſpleaſure from men alſo, [ſhall not depart from his houſe] from himſelfe eſpecially, and from his wicked poſteritie.

Doct.

Vngratefulnesse for fauours receiued or offered is a hainous and dangerous sinne.

Iud. 9.

*Iotham* chargeth the *Shechemites* not onely with bloodie crueltie in maulacring and murdering the seuentie innocent sonnes of *Gedeon*, but with barbarous inhumanitie, in dealing so vnkindly with his house, whose hand had alwaies beene prest and ready for their libertie, liues, and safetie. *Dauid* was much mouued when hee was so doggedly dealt with by *Nabal*, at whose hands hee had deserued so much good, in preserving of his flocks: and God was more offended with *Nabal* than *Dauid* was, and reuenged his quarrell vpon him, and that with no lesse punishment than the stroke of death.

1. Sam. 25.

Psal. 35. 12. 13.

And the same *Dauid* complaineth of the same sinne in his malicious aduersaries, which were as greedie of his ruine, as he was desirous of their preservation; which put on armour to persecute and take away his life, though he put on sackcloth to fast and pray for the protection of their liues.

Reason 1.

First, they which are vngratefull to men that haue benee beneficiall vnto them, are also vnthankfull to God who hath inclined their hearts, and made them able to doe them good. By this it doth appeare, that *Iouis* did neuer render due praises to the Lord for his preservation and crowne, because hee yeelded such hard measure to the sonne of *Iehorada*, who had before benee his protector, and brought him to the Kingdome.

Secondly, nature teacheth to require good with goodnes; and Religion requireth to returne good for euill; and therefore a great offense it is to require euil with euill, but most intolerable to recompence good with euill.

Vse.

Terror for them that are both foolish for themselves, and churlish towards their benefactors; which are most bitter and violent against their best friends, and those which deale most faithfully with their soules: they will die vpon their enemies enemy, and mortally maligne him that wisheth and would worke their immortall happinesse. No foe is so offensive to them, as hee that praith for them, and giueth them  
good

good counsell, and setteth himselfe against their sinnes, euen those sinnes and lusts which fight against their soules, for their perdition. For such did *Ieremie* make praiers at first, and imprecations at last, by the spirit of prophecie, foretelling their miserable condition, according as our present text doth also declare the same: *Shall euill be recompensed for good? For they haue digged a pit for my soule. Remember that I stood before thee to speake good for them, and to turne away thy wrath from them. Therefore deliuer vp their children to famine, and let them drop away by the force of the sword, and let their wives be robbed of their children, and be widowes: and let their husbands bee put to death, and let their young men be slaine by the sword in the battie.* Ier. 18. 20. 21.

Admonition, to take heed that we shew not our selues vnthankfull vnto God, sithence it is so odious and full of dangers to be vnthankfull vnto men. Forasmuch as hee laderth vs with blessings, let vs againe with lips and liues declare his praises, that the glorie of his benefits may returne to him, and the vse and comfort of them redound to vs. Away with murmuring, though sometimes hee afflict vs: and abandon all pride and insolencie, when he doth enrich vs. It is a brutish part, and leise becomming men than beasts, when they are fat and full, to kicke with the heele at him that hath fed them, as all high minded and contemptuous persons doe against the Lord.

Verse 14. *The beginning of strife is as hee that openeth the waters: wherefore before the contention be medled with, leaue off.*

**T**HE beginning of [strife] the person which is the beginner of strife, he that giueth the onset thereunto, [is as hee that openeth the waters] that diggeth downe the heads of ponds, or bankes of riuers, whereby the waters are held in; which being by this meanes let loose, can neither be brought in againe, nor restrained from doing of hurt; but the breach increaseth, and cannot easilie be stopped; and the streame is violent, and cannot easilie be staied, [wherefore, before the contention be medled with, leaue off.] if it be possible, let there be



no beginning of strife; but if there be, withstand the proceeding, and giue vp before the matter grow to heat, and the suit to charges.

*Doct.*

So soone as men fall to strife and debate, they presentlie make way for troubles and perils.

It is not more certaine that boisterous windes will raise vp raging waues, nor that breaches in the Sea bankes will let out floods into the Land, than that contentions among men will turne to their detriment and great annoyance.

Yet is not sinne to bee winked at, but contended against: nor the truth to be betrayed, but contended for, so that it be done in godly zeale and wisdom, without fleshly frowardnes and indiscretion. Neither is it vnlawfull to stand for a good cause in suit of Law, either as Plaintiff or Defendant, so that it be vpon necessitie, when hee can neither vndergoe the wrong without great hurt to his estate, nor otherwise but by that meanes enioy his right: and so that equitie bee sought for, and not reuenge or victorie; nor any course taken in the prosecution of the matter, but onely that which is agreeable to Christian loue.

*Gen. 13. 7. 8.*

*Abraham* quickly perceiued the euent that would ensue vpon the iarres betweene his heardmen and his Nephew *Lor*, that variance might in time haue bene set betweene themselves also; and therefore forthwith tooke order to extinguish them before the flame was grown too great.

*Reason 1.*

First, they hinder men from the faithfull and fruitfull exercises of all the holy seruices of God. Their prayers are interrupted: their attention to the word is disturbed: they cannot cheerefully giue thanks to the Lord, nor doe any other duty in due and seemely manner.

2

*Iam. 3. 16.*

Secondly, they worke much mischief, and procure manifold transgressions, as *S. Iames* testifieth, *where enuying and strife is, there is sedition, and all manner of euill workes*. There will be dangers of vncharitable surmisings, disclosing of secrets, false accusations, periuries, quarrels, railings, oppression, and shedding of blood, beside many other pernicious effects of like nature.

Thirdly,

Thirdly, Gods curse doth vsually accompanie them, as well they deserue the same, whereas his fauour and blessing doth dwell with peace, and those that embrace it.

Instruction, to foresee alwaies what is like to be the end of euerie controuersie, before we step one foot towards the beginning of it. It is a point of singular wisdom, to follow the counsell, or rather to obey the commandement that is giuen in another place : *Go not forth hastily to strife, lest thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame. Debate thy matter with thy neighbour, and discover not thy secret to another, lest he that heareth it, put thee to shame, and thine infamie doe not cease.* An inundation of disgrace and expenses, together with sorrow and vexation, is sooner brought than remooued ; and many men ouerwhelme themselves with such miseries of want and molestations, that they can neuer get out of them, vntill their state bee drowned. For preuention whereof, first, be at peace with God ; for he that hath obtained forgiveness of sinnes at his hands, will rather pardon offenses, than be contentious with offenders, especially for trespasses against themselves. Secondly, get the spirit into thy heart, and then shalt thou feed of the fruits thereof, which are loue, ioy, peace, long-suffering, gentleness, &c. That will worke such heauenly wisdom, as is pure, peaceable, gentle, and easie to bee intreated. Thirdly, beware of a make-bate, and take heed of pride ; for the one without vs will tell tales in our eares, and the other within vs will distemper our hearts, and both of them make vs contentious, and vnquiet in our behauiour.

Pro. 15. 8. 9.

Verse 16. *He that iustifieth the wicked, and hee that condemneth the iust, euen they both are abomination to the Lord.*

**H**E that iustifieth the wicked] which either publicly or privately doth either warrant the vnlawfull actions of sinfull men, or cleereth them of the practise of that whereof they are guiltie, or freeth them from the punishments which their faults doe iustly require, [and he that condemneth the iust]

imputing those things vnto them for faults, which indeede are vertues, or not at all any offenses, (as they did to the Disciples of Christ, for plucking, rubbing, and eating the eares of corne on the Sabbath day, which in that case might bee done without sinne) or laying those crimes to their charge whereof they are innocent and faultlesse: [*they both are abomination to the Lord*] the one as well as the other is loathed and disliked of him, and neither of them shall escape the iudgements which are to be executed by him.

*Dott. 1.*

It is a dangerous sinne to giue any allowance to euill men in their euill waies.

*Isa. 5. 25.*

Among many sorts of sinners which are liable to woes and curses, in the Prophecie of *Isaiah* they are numbred and threatned *which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.* And in the 24. Chapter of this booke a particular plague is denounced against them, that they shall be made odious to men, and they shall haue them in detestation: *He that saith to the wicked, Thou art righteous, him shall the people curse, and the multitude shall abhorre him.*

*Reasons.*

1 First, such a one condemneth the Law of God: for that condemneth the wicked, whom he cleereth.

2 Secondly, he doth as much as he may to bring sinne into credit, that others should also practise it without feare or reproch.

3 Thirdly, he hardeneth the heart, and hurteth the soule of the offender, debarring him from corrections, which are the medicines of God for the curing of euils. Hee dealeth as a murderer vnder the name of a Phyitian, that encourageth his patient to eat poison freely.

4 Fourthly, he taketh a course to kindle Gods wrath against the whole Countrey, and to draw downe publike plagues for want of equitie and execution of iustice.

*Use 1.*

Instruction for those that are in place of authoritie, to take heed that they bee not too indulgent to obdurate malefactors. They may gratifie men thereby, and make themselves acceptable vnto them, but in the meane time they displease

please the Lord, and make themselves abominable to him. And in sparing of grievous transgressors which ought to be punished, they make themselves accessarie to their transgressions, and many times, like *Saul* and *Ahab*, beare a part of the punishment.

Reproofof lurers, that addict themselves to acquite those whom they know to be guiltie of blood, or other hainous offenses, and to that end labor the rest of their companions to ioine with them in the same perurie and corruption. and so infect their fellowes, and strue to staine the iudgement seat with vnrighteous sentence and proceedings.

And heere also are to be reprehended such as haue their pennes ready to write in the behalfe of any bad person, to procure him release, and as it were to rescue him from the righteous hand and strokes of the Officer.

Neither are those forward compurgators to be passed by without rebuke, who are prest and swift to aduenture their word, yea their oath, and so their soules and saluation, in commendation of any that will intreat them, though neuer so leaud and licentious. When they are perswaded, and often when they know that hee sweareth falsely, and is culpable of the fact whereof he is accused, yet they say, and sweare, and publikely protest to God and men, that they thinke him to be honest, and his oath to be true. And what shall we say of flatterers? Doenot they palpably iustifie the wicked? And doe not they, and euery one that magnifieth the vngodly, giue cause of suspicion, that they also little dislike of vngodlinesse? For it is said, that *they which forsake the Law, praise the wicked: but they that keepe the Law, set themselves against them.* Prouer. 28. 4.

*He that condemneth the righteous* It is not safe for any to lay blame vpon blamelesse persons. Doct. 2.

Our Sauour admonisheth them that would not come into iudgement. to beware of iudging; and them that would not be condemned, to take heed of condemning. It is not lawfull for any to iudge or condemne without a calling, nor vnrighteously in a calling.

First.



Reason 1.

First, it proceedeth from crueltie, hypocrisie, or at least from temeritie and rashnesse.

2

Secondly, it is contrarie to loue, mercie, and iustice.

3

Thirdly, it is a wrong offered vnto the Lords people: for hee is a Guardian and keeper of the righteous, and so much as he loueth them, he must needs loath their aduersaries that iniuriouly condemne them.

Vse 1.

Terror for backbiters, and all those which are alwaies and in euery place, vpon their benches and iudgement seats, receiving verdicts, and passing sentences vpon the behauiour and very hearts of innocent men. Either with lies and slanders they accuse them of things which they neuer committed, or else depraue those things which they faithfully performed. They carpe at their wisest speeches, and quarrell at their iustest actions, and finde fault with their vprihtest meanings, and so make their greatest graces carry an appearance of greatest corruptions. Such doth the Prophet threaten, when he saith, *The cruell man shall cease, and the scornfull shall be consumed, and all that hasten to iniquitie shall be cut off: which made a man to sinne in his word, and laid a snare in the gate for them that reprovued them, and made the iust to fail without a cause.*

2

Consolation for them that beare the burden of wrong iudgement, that sithence the Lord is so farre displeased with them that causelessly condemne the righteous, he will therefore in due season cleere their righteousness. So hee hath promised when he saith, *that he will bring it forth as the light, and their iudgement as the noone day.* And so hath hee verified his word by many examples in the Scriptures, whereof Nabobs case is one, and by manifest experience in all ages.

Psal. 37. 6.

Verse 16. *Wherefore is there a price in the hand of a foole to buy wisdom, seeing he hath no heart?*

**W**herefore is there a price in the hand of a foole, Whitherto serueth it that a foolish wicked man hath wealth, time, and other meanes, [to buy wisdom] procure the knowledge  
of

of God, [*seeing he hath no heart*] when hee hath neither wit, nor will to use them to that holy end? The meaning is, that a sinfull man is nothing the better for all his riches, or whatsoever else he possesseth, if he haue no affection or desire to seeke and labour for sound vnderstanding.

All outward blessings are as it were prices whereby wee *Doct. 1.* should purchase grace and wisdom.

The exhortation which *Salomon* maketh, Chap. 4. verse 7. importeth so much, where he saith, *Wisdom is the beginning: get wisdom therefore, and with all thy possession get vnderstanding.* Thereby many fruitfull bookes are provided, and thereby many faithfull Instructors are maintained, and thereby many other good helps and opportunities are enioied, as in that place shall be more largely declared.

*Seeing he hath no heart*] No meanes can make a man wise, *Doct. 2.* which wanteth a good will to learne heauenly wisdom.

*Ismael* had good education, and *Achitophel* had quick capacity, and the foole spoken of in the Gospell had store of riches; and none of all these attained to any grace. One of them was strong, and another wittie, and another wealthie; but neuer a one wise and godly.

*Judas* heard as good a Teacher as *Peter*, or any other Apostle, and had as good companie, and saw as many miracles; and yet they hauing good hearts, became worthy and excellent persons: and he hauing a false heart, became a cursed Traitor, and a Diuell.

First, wisdom is from aboue: the spirit of God doth infuse *Reason 1.* it, and no meanes of their owne force beget it, as *Elisha* speaketh concerning old age: *I said, the daies shall speake, and the multitude of yeeres shall teach vnderstanding. Surely there is a spirit in man, but the inspiration of the Almighty giueth vnderstanding. Great men are not alwaies wise, neither doe the aged alway vnderstand iudgement.* *Iob 32. 7.*

Secondly, without the spirit, where the heart is away, and the desire of wisdom is wanting, there all these meanes, which seeme to bee helps, doe turne to hurts, as goods,  
V good

good instructions, sharpnesse of wit, time and leasure, and many such like. They choke the word, and harden the hart: they pufte vp the minde: they draw all the affections to vanitie.

Instruction, when God hath put wealth and earthly commodities into thine hand, that thou gett grace and heauenlie blessings at his hand, and bee not confident of hauing any thing without the well vsing of it. If a price bee committed vnto thee, be sure to seeke direction how to lay it out for best aduantage to thy soule.

Trust not thine owne heart, as it is by nature; for nothing can bee more treacherous than a carnall heart to a naturall man. Neither is it enough to be wealthy, wittie, or mighty: for so thou maiest be, and yet be the more miserable, wretched, and accursed. Neither satisfie thy selfe in this, that thou art taught the waies of God, and liuest vnder an holy ministrie; for so doe many, to their greater condemnation: but labour for a gracious heart, and lay vp spirituall treasures, and be good ground to receiue the good seed of the Gospell, that thou maiest yeeld to God the fruits of obedience, and God may yeeld to thee the recompence of glorie: and then shalt thou make good markets with the price in thine hand, and then art thou truly wise vnto saluation.

Verse 17. *A friend loneth at all times, and a brother is borne for aduersitie.*

**A** Friend] He that is true and trustie, [*loneth at all times*] is constant in good will, and ready alwayes to performe every dutie of kindnesse: [*and a brother*] a naturall and deare friend, and not every naturall brother or kinsman, (for it is said in the next Chapter, verse 24. that *a friend is neerer than a brother*: and in the 19. Chapter, verse 7. *All the brethren of the poore doe hate him*) [*is borne for aduersitie*] then beginneth to shew himselfe as if he were new borne, when a man being in affliction hath most need of him.

The

The change of a mans estate causeth no alteration in the *Doll.* affection and behaiour of faithfull friends.

If his companion be aduanced, and rise aboue him, hee is not moued with enuy, but with gladnesse: if he be depressed, and sinke beneath him, hee doth not despise, but pitie and succour him. It was *Ionaithans* ioy to see *Dauid* farre in the fauour of *Saul*: and it was a great grieffe vnto *Ionaithan*, to see *Saul* so farre incensed against *Dauid*. If hee could haue confirmed his fathers good opinion of him before he began to maligne him, he would haue preuented the breach: if hee could haue reconciled his minde to him afterwards, he would haue done it.

And *Ruth* was no lesse louing and dutifull to *Naomi* at her returne to *Iudah* empty, than when she came vnto *Moab* full. In euery place, and in euery state, she was all one, after they two had growen to be one. *Whither thou goest (saith she) I will goe: and where thou dwellest, I will dwell. Thy people shall bee my people, and thy God my God. Where thou diest, I will die, and there I will be buried. The Lord doe so to me, and more also, if ought but death depart thee and me.*

Ruth 1. 16. 17

It is set as a brand of reproch vpon those of *Asia*, as *Phygellus* and *Hermogenes* by name, that they turned away from *Paul* when he was in prison: and as an ensigne of honour for *Onesiphorus*, that he oft refreshed him, and was not ashamed of his chaine.

First, the loue of faithfull men is not grounded on the goods, but on the goodnesse of their friends; and therefore *Reason 1.* if their graces hold, though their substance faile, they remain firme and immutabic, and therein is their integritie and vprightnesse declared; whereas a dissembler in selfe-loue buildeth vpon the hope of profit and commoditie, which once failing, hee fadereth, and all his faire shewes come to nothing.

Secondly, they are tender-hearted, and full of pitie, (the aduersitie and troubles of their friends working vpon them, as the ach and paine of one member affecteth another) and

2



therefore that is the time wherein their loue and care to minister comfort vnto them will be the more manifested.

- 3 Thirdly, God hath ordained one of his seruants to bee an hand and helper to another in necessities; and to that end hee hath giuen commandements, and promises of reward: and to that end both by force of his prouidence, and worke of his spirit, hath vnited them together as brethren.

*Vse. 1.*

Instruction, as to be circumspect with whom we ioine in league and societie, that they bee honest and vertuous persons, so to be settled in our affections, that wee shew not our selues vnconstant and variable. Wauering minded men are alwaies without honour, especially when they be changeable in matters of God, and slipperie to their friends in their amitie. Well may such be counted flatterers, for faithfull friends they neuer were, nor beneuolent mindes did they euer beare. And yet if men will needs bee swauing, and start away from those that made reckoning of their loue, let them doe it in the time of their friends prosperitie, that they torment them not with their perfidious dealing, if they should fall into aduersitie. That traiterous *Achitophel* did bring more anguish to *Dauids* heart by his apostasie, than did the greater part of the other Rebels. And *Iob* did much complaine of them that plaied the winter-brookes with him, ouerflowing with proffers of courtesie when he had no need of them, and being empty of compassion, as drie ditches are of water, when he expected some comfort from them.

- 2 Consolation, that the Lord himselfe will loue his children perpetually, which maketh his children to loue their friends so constantly. No brother is so neere to his brother, nor any sonne to a naturall parent, as euery good man is vnto him: wherefore if men by his worke haue their hearts so fast and firmly knit one to another with such entire affections, how much more will he, in his infinite goodnesse and mercy, remaine eternally fauourable and gracious vnto them that are as deere vnto him as if they were members of his owne body? And many times their commiseration doth exceed their power.

power. They can mourne for, but not relecue the distressed state of their best beloued dearlings : but he is euery way all-sufficient : his abilitie and might extend as farre as his goodnesse and mercie : his arme is long enough and strong enough to draw his people speedily out of the bottome of the deepest miserie.

Verse 18. *A man void of vnderstanding clappeth the hand, taking vpon him suretiship before his friend.*

**A** *Man void of vnderstanding* An vndiscreet and foolish person [*clappeth the hand*] giueth his word for another mans debt, and confirmeth the same by giuing his hand or writing, or other meanes, such as whereby a promise is ratified : [*taking vpon him suretiship before his friend*] voluntarilie, rashly, and vnadvisedly, being ready to offer himselfe to this burden before he be intreated thereunto. See Chap. 11. verse 15.

Verse 19. *He that loneth strife, loneth transgression : and hee enlargeth his gate that seeketh a breach.*

**H** *e that loneth strife* which is not vpon necessitie drawn into contentions, nor through infirmitie sometimes falleth thereinto, but taketh delight in brawles and controuerfies, [*loneth transgressions*] is surely a wicked man, and taketh pleasure in sinne, which is the cause of his vnquietnes ; and likewise procureth many euils to ensue vpon debate and variance, which are the effects of his turbulent humour : [*and he enlargeth his gate that seeketh a breach*] he that picketh quarrels, and is desirous to fall out with men with whom before he was at agreement, setteth open a wide doore to let in many mischiefes. See verse 14.

Verse 20. *Hee that hath a froward heart, shall not finde good: and he that is peruerſe in his tongue, ſhall fall into euill.*

**H**E *that hath a froward heart*] which is not only miſſed by Ignorance, or ſubiect to faults by frailtie, or ouertaken at ſome times by paſſions, but is giuen to be wiſfull and ſtubborne, his ſoule is in the power of frowardneſſe: [*ſhall not finde good*] ſhall obtaine no fauour or bleſſing from God, but iudgements and curſes rather, both for his euerlaſting ſtate, and for his preſent condition, howſoeuer hee may ſeeme to poſſeſſe many earthly commodities: [*and hee that is peruerſe in his tongue*] which abuſeth his tongue to ſwearing, lying, flattering, railing, filthineſſe, or any other leaud ſpeaking, [*ſhall fall into euill*] ſhall feele and finde in the end ſome heauie ſtroke of God to light vpon him. See the danger of frowardneſſe, Chap. 11. verſe 20. where *the froward of heart* are ſaid to be *abomination to the Lord*: and Chap. 12. verſ. 8. where he that is froward in heart is threatned to bee *deſpiſed*. And the danger that commeth by an euill tongue ſhall be ſhewed in the next Chapter, verſe 7.

Verſe 21. *He that begetteth a foole, begetteth him to his owne ſorrow: and the father of a foole ſhall haue no ioy.*

**H**E *that begetteth a foole*] The parents of thoſe children which are deſtitute of wiſdome and grace, [*begetteth him to his owne ſorrow*] procure to themſelues matter of griefe in the very generation of an vngracious ſeed: but feele the bitterneſſe of it when they finde the frowardneſſe and rebellion, and (it may be) the miſerie and euill end of ſuch ſinfull ſons: [*and the father of a foole ſhall haue no ioy*] His meaning is not, that they which haue wicked children are without all comfort: for then the beſt men, as *Abrabam, Iſaac, Iacob, Dauid*, and other excellent perſons, ſhould haue beene altogether comfortleſſe, hauing godleſſe ſonnes as well as godly: but  
they

they can haue no reioicing in such a wicked progenie, so long as they continue in their impietie and follie. See Chap. 10. verse 1.

Verse 22. *A ioyfull heart causeth good health: but a sorrowfull minde drieth vp the bones.*

**A** *Ioyfull heart* especially that which is refreshed and made merrie with godly ioy, [*causeth health*] is many times as good as physicke and wholefome medicines for the restoring of health to weake bodies, and keepeth the healthie in very good temper, by a certaine vitall vigour which it conuertieth into them: [*but a sorrowfull minde*] an heauie spirit, which is cast downe without iust cause, or beyond iust measure, [*drieth vp the bones*] causeth the body to be out of tune, and greatly diseased, by consuming the radicall moisture, and filleth the bones with aches, and wasteth the marrow that is in them. See Chap. 13. verse 13.

Verse 23. *A wicked man taketh a gift out of the bosome to peruert the waies of iustice.*

**A** *Wicked man* Both the partie that hath the bad cause, and standeth in it, and the vniust Iudge, or other corrupt Officer, that will be induced to doe wrong, [*taketh a gift*] which the one hath prepared to giue, and the other knoweth to be brought, [*out of the bosome*] closely and priuily, that others discern not [*to peruert the waies of iustice*] to ouerthrow the right, and stop the course of Law, wherein (as in broad and high waies) the Magistrate should walke without all partialitie. The force of gifts and bribes hath alreadie bene declared, verse 8.

Verse 24. *Wisdom is in the face of him that hath understanding: but the eyes of a foole are in the ends of the earth.*

**W** *isdom is in the face of him that hath understanding*] the modest, lightfome, and amiable countenance of a discreet



creet and vertuous person, and especially the staiednesse of his eyes, declarerh and publisheth him to be wise: [*but the eyes of a foole are in the ends of the earth*] his lookes and countenance bewray and discouer the leaudnesse, follie, and sottishnesse that is within him, and namely the inconstancie or wandring of his eyes, rousing hither and thither, as if he would looke from one side of the land to the other.

*Doff.*

A gracious heart will shew it selfe in a seemely countenance.

The sinne of the soule doth marre the face, and maketh them that are faire to appeare ill-fauoured: and the sinceritie of the conscience doth beautifie the countenance, and cause them that are deformed to looke pleasantly. Which *Salomon* the Writer of this booke, doth testifie in his other booke of *Ecclesiastes*: *The wisdom of a man doth make his face to shine, and the strength of the face shall be doubled.*

*Ecc. 8. 1*

It is noted of *Steuen*, that euen when he was in the hands of his aduersaries, and his aduersaries were in hand to take away his life, there was a maiestie in his countenance before all the Councell that *looked stedfastly vpon him*: *they saw his face, as it had bene the face of an Angell.*

*A. 6. 15.*

*Reason 1.*

First, godly wisdom maketh the heart good, and a good heart maketh a cheereful countenance, as was before shewed, Chap. 15. verse 13.

2

Secondly, it freeth men from the force and violence of lust, pride, passion, and guiltinesse, which diskeper the heart, and disfigure the face, as was to bee seene in the wrath of that cursed caritive *Cain*.

*Vse 1.*

Instruction, so to gouerne all our affections, that euerie one of them doe grace our presence, and cause our faces well to become vs.

2

Sometimes wee shall be occasioned to anger and displeasure: sometimes to mirth and cheerefulnesse: sometimes to sorrow and sadnesse: sometimes we shall conuerse with many publicly: sometimes with fewer privately: in all those cases let vs so demean our selues before them that shall be-  
hold

hold vs, that they may see grauitie and moderation, with such gestures, lookes, and behauiour, as well becometh the sonnes of wisdom. Fiercenesse, frowning, lowring, lightnesse, must be as heedfully auoided as complainants, that will bee ready to accuse vs of follie to euery one that looketh in our faces.

Reproofof them that being too bad already, abuse their eies, and other members and senses, to make themselves worse; as vncleane persons and wantons doe fill their hearts with lust, the couetous with worldly desires, the proud with selfe-liking, and admiration of their owne persons, apparell, or possessions, and others as they are otherwise affected. These are farre from *Iobs* spirit, and *Davids*: they make no covenant with their eies to reſtraine them from euill objects: *Iob* 31. 1. *Psal* 119. 57. they pray not to the Lord to turne them away from regarding vanitie.

Verse 25. *A foolish sonne is a vexation to his father, and a bitterness to her that bare him.*

**H**IS contemptuous and disobedient behauiour to his parents, and other leaud conditions, and (as it often falleth out) his vnhappy estate, doth fill the hearts both of his father and mother with anger, and with great griefe and sorrow. See Chap. 10. verse 1.

Verse 26. *It is not good euen to condemne the righteous, nor to strike ingenuous men for equitie.*

**I**T is not good] but euill and hurtfull [to condemne the righteous] to speake against or passe sentence vpon harmelesse men with our lips; or so much as to censure them in our hearts: [nor to smite ingenuous men] to punish well disposed and faithfull persons, whom the Scripture, in regard of the free spirit that is in them, whereby they are preserued from the power and bondage of sinne, and in regard of the dignitie that grace hath aduanced them vnto, doth call by the name

offree men and princes, as the word heere vsed doth signifie, [*forequittie*] either for shunning that which is vnlawfull and naught, or doing that which is commendable and good.

*Doff.* It is very dangerous to deale hardly with good men for their godly behauiour.

The Lord in the Law doth admonish the Magistrate to be-ware of this sinne, and to the prohibition annexeth a com-  
*Exod. 13. 7.* mination or threatening, to make him the more heedfull to auoid it : *Thou shalt keepe thee farre from a false matter, and shalt not slay the innocent and righteous : for I will not iustifie a wicked man :* that is, I will finde out the guiltinesse of such vniust Iudges and Rulers, and I will accordingly plague them for the same. This may be exemplified by that which befell *Pha-  
 raoh, Ahab, Iezabel, and Manasse*, though not to his destru-  
 ction, yet to his smart ; when of a Prince he was made a pri-  
 soner, and bound with chaines like a malefactor. And the  
 Lord Iesus told *Paul* whiles he was violent against them that  
 beleueed in his name, hee did but vnwisely bear the point of  
 the goad with his heeles : *He kicked against the pricke*, as in the  
*Act. 9. 5.* end it was told him.

*Reason 1.* First, it is cleane contrarie to the end and purpose of au-  
 thoritie, to lay burdens vpon well-doers : for the Magistrate  
*Rom. 13. 3.* is appointed to be the *Minister of God for their wealth*, and to  
 yeeld incouragement and praise vnto them.

2 Secondly, they are all the members of Christ, and no lesse  
 deere vnto him than the apple of his eye, as himselfe doth tes-  
 tifie, *Zach. 2. 8.*

3 Thirdly, euery good cause for which any faithfull man  
 doth suffer wrong, is Gods cause ; and therefore whosoever  
 opposeth himselfe against that and him that maintaineth it,  
 impugneth Gods glory, and pursueth his seruant.

4 Continuall cries ascend to heauen against them that smite  
 the righteous with the fist of wickednesse : the crie of cruelty,  
 the cries of them that are cruelly handled, the cries of all  
 Gods people in the behalfe of the oppressed, against their ad-  
 uersaries and oppressors.

Instruction,



Instruction for all them that are Gouvernours, either domestickall or publike, in the higher places or inferiour, to reserve their strokes for malefactors, and their fauour for well-doers. It is a sinne, not to incourage them, not to comfort them, not to defend and succour them: and especially to kill and murder them, as the tyrannickall red beast of Rome is wont to doe. If it be not good to condemne the iust, and smite the righteous, then it is naught to spoile and vndoe them, and worse to make hauocke and slaughter of them: and then surely the world cannot long goe well with him and his adherents, Agents, and well-willers, nor with any of them that walke in his steps, sithence it is their occupation to bee butchers and shedders of blood, euen the blood of them that most faithfully and sincerely giue testimonie to the truth of the Lord. They are neuer about their worke, but when they are about some mischief against the people of God, and his seruices; which should moue euery Christian Ruler to bee as vnlike vnto them in practise, as in profession; and to shew as much kindnesse to those that walke in the waies of righteousness, as they doe crueltie and fiercenesse.

Verse 27. *He that hath knowledge, spareth his words: and a man of vnderstanding is of a coole spirit.*

Verse 28. *Euen a foole, when hee holdeth his peace, is counted wise: and he that shutteth his lips, prudent.*

**H**E that hath knowledge] which is endued with sound wisdom, [spareth his words] holdeth in and keepeth backe vnnecessarie and fruitlesse speeches: hee delighteth not in speaking much, but in speaking well: [and a man of vnderstanding] being both iudicious and godly, [is of a coole spirit] is moderate, and well staid in his affections: not easily bursting forth into anger, but diligentlie taking heed of the heat of his heart, and thereby is able to bridle his tongue from multiplying of many and passionate words. [Euen a foole, when he holdeth his peace, is counted wise] So excellent a



thing it is to keepe silence in time and place, that euen a sillie person and Idiot holding his tongue, is deemed wise, and taken for a discreet man, because that by foolish babling hee bewraith not his ignorance and follie.

*Dott.*

It is a point of singular wisdom, to be silent vntill it bee fit to speake.

*Prover. 29. 11.*

As he is barren and fruitlesse, that is alwaies mute, and will say nothing, so he is vnacquised and witlelesse, that is euer talking, and will not conceale any thing. *A foole powreth out all his minde: but a wise man keepeth it in till afterward.* And therefore *S. Iames* admonisheth every man to bee swift to heare, and slow to speake.

*Iam. 1. 19.*

*Reasons.*

1

First, he that is talkatiue, and giuen to many words, doth through his rashnesse vtter many idle words: much inudde of vanitie will issue out where the sluice of moderation is plucked vp, and passage giuen to all that can be spoken.

2

Secondly, hee wrongeth both himselfe and the companie, in taking the place from others which would be more profitable in their conferences.

3

Thirdly, he maketh himselfe contemptible and ridiculous to them that heare him, by shewing his pride, arrogancie, and ignorance; whereas hee that is more desirous to hearken to others than to heare himselfe, is commended for his modestie and discretion, healeth his ignorance by learning in silence, before that he was knowne to be ignorant.

*¶ 2.*

Consultation of their vaine mindes, that thinke their speaking much will make them much to be commended and spoken of for wisdom. They trust that their praises will bee as many as their words, and therefore their words bee as many as they can haue time to deliuer, and more than any wise man is willing to heare. But seeking glorie, they meet with disgrace: and hoping to bee had in admiration for being able to say very much, they fall into derision for not being ashamed to talke too much. The simplest and meanest that hath so much wit as not to discouer the want of his wit, is preferred by God, and all men of iudgement, before him that

that is continually striving to shew himselfe witty, by multitude of words.

Instruction for euerie one to be no lesse frugal in ordering his words, than he ought to be thrifric in managing his state. For it is as dangerous to be laith in spending of speech, as it is to be wastfull in laying out of money; and both will bring shame and miserie. In regard whereof, it is needfull, among many other vices, to abandon selfe-conceit and wrathfulness; and among many other graces, to store the heart with lowliness and long-sufferance. When the affections of a man are kindled with passionate distempers, his tongue forthwith is fired with the flame thereof; and the hot breath that fumeth out of his mouth is difficult to be cooled. All immoderate anger and fiercenesse doth weaken the heart, and strengthen the lips: it maketh the tongue violent, that it will not be tamed; and the minde impotent, that it cannot overrule it: and therefore when *Iames* perswadeth men to be *slow to speake*, he doth aduise them to be *slow to wrath* also. Iam. 1. 19.

FINIS.



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*Eccl. 1.*

Confutation of their vaine mindes, that thinke their speaking much wil make them much to be commended and spoken of for wisdom. They trust that their praises will bee as many as their words, and therefore their words bee as many as they can haue time to deliuer, and more than any wise man is willing to heare. But seeking glorie, they meet with disgrace: and hoping to bee had in admiration for being able to say very much, they fall into derision for not being ashamed to talke too much. The simplest and meanest that hath so much wit as not to discouer the want of his wit, is preferred by God, and all men of iudgement, before him that

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